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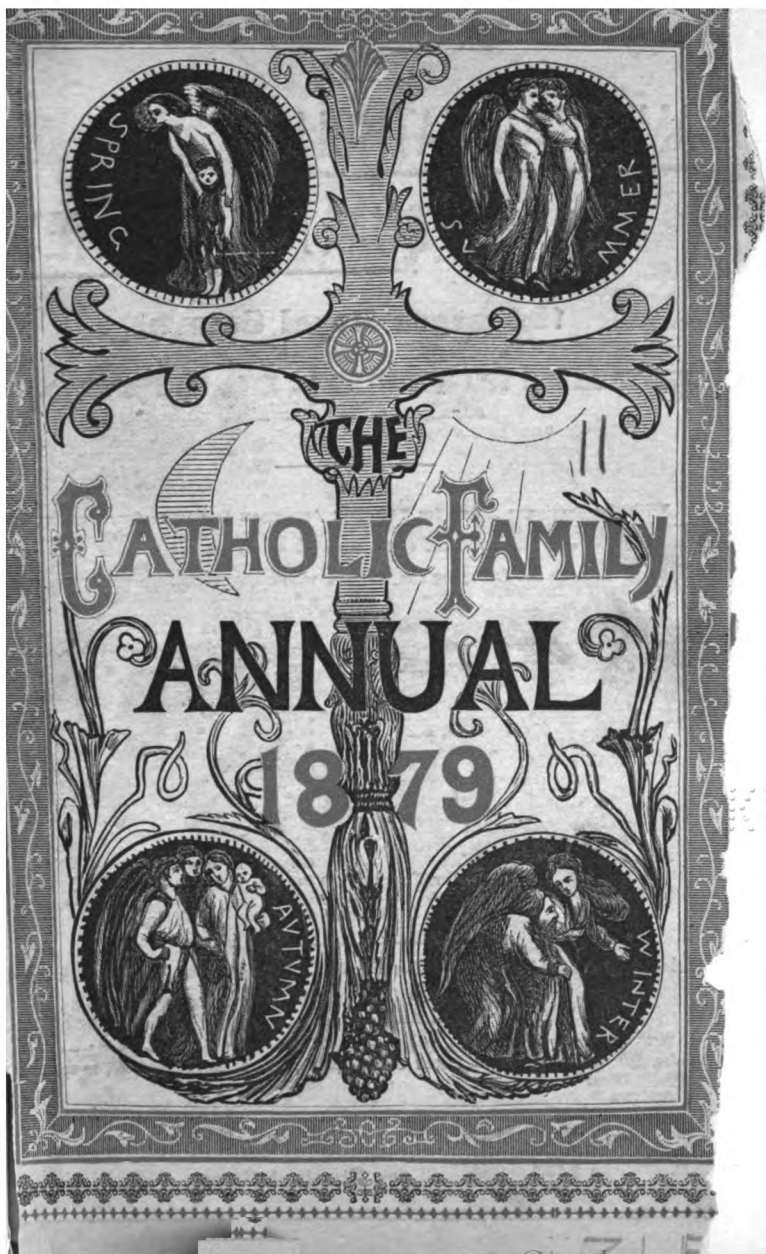


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THE  
**AMERICAN CATHOLIC**  
**QUARTERLY REVIEW.**

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**192 pages Royal Octavo.**

**PUBLISHED THE FIRST WEEK IN JANUARY, APRIL, JULY, AND OCTOBER, AT \$5 PER ANNUM, PAYABLE IN ADVANCE.**

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With the January number for 1879 THE AMERICAN CATHOLIC QUARTERLY REVIEW will enter upon the fourth year of its existence, under the most encouraging auspices, and with the confident expectation of continual improvement in all its departments.

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THE  
ILLUSTRATED  
CATHOLIC FAMILY ANNUAL  
FOR  
1879.

WITH  
TABLES CALCULATED FOR DIFFERENT PARAL-  
LELS OF LATITUDE, AND ADAPTED FOR USE  
THROUGHOUT THE UNITED STATES.



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WESTERN NEWS COMPANY.

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***Astronomical Calculations for the Year 1879.***

***Eclipses.***

There will be three eclipses this year—two of the Sun and one of the Moon :

1. An annular eclipse of the Sun, January 22. Invisible in the United States.
2. An annular eclipse of the Sun, July 19. Invisible in the United States.
3. A partial eclipse of the Moon, December 28. Invisible in America.

***Chronological Cycles.***

Dominical Letter.....	E	Julian Period .....	6592
Solar Cycle .....	12	Year of the World (Septuagesima) 7887-8	
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Epact (Moon's age, January 1). ....	7	Jewish Lunar Cycle.....	15

The Dominical Letter for any year is the letter which denotes the Sundays.

The Solar Cycle embraces a period of twenty-eight years.

The Roman Indiction is a cycle embracing a period of fifteen years.

The whole number of lunar months embraces a period of nineteen years.

When the date of the year can be divided by four without leaving a remainder it is leap-year.

The Epact denotes the age of the moon.

***Morning Stars.***

Venus, after September 23.  
Mars, until July 1.  
Jupiter, after Feb. 8 until June 2.  
Saturn, after March 26 until July 7.

***Evening Stars.***

Venus, until September 23.  
Mars, after July 1.  
Jupiter, until Feb. 8 ; after June 2.  
Saturn, until March 26 ; after July 7.

***The Four Seasons.***

	D.	H.	M.		D.	H.	M.
Winter begins, 1878, December	21	5	27	ev., and lasts.....	89	1	53
Spring " 1879, March	20	7	23	ev., " .....	92	20	20
Summer " 1879, June	21	3	40	ev., " .....	94	1	32
Autumn " 1879, September	23	5	12	mo., " .....	89	6	2
Winter " 1879, December	21	11	14	ev., Tropical year....	365	5	47

***To Ascertain the Length of the Day and Night.***

At any time of the year add twelve hours to the time of the sun's setting, and from the sum subtract the time of rising, for the length of the day. Subtract the time of setting from twelve hours, and to the remainder add the time of rising next morning, for the length of the night. These rules are equally true for apparent time.

***Remember***

That in order to ascertain the date of events in the "new style," we have to deduct from the "old style" *ten* days for the *sixteenth* century, *ten* for the *seventeenth*, *seven* for the *eighteenth*, and *twelve* for the *nineteenth*. Some able historians have fallen into blunders by neglecting the growing difference between the two styles.

anster from Circ. Dept.  
 1879  
 1879

## DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Peoria, Chicago, Dubuque, Green Bay, La Crosse, Milwaukee, Nashville, Santa Fé, St. Joseph, St. Paul; V. A. of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Brownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

## FASTING DAYS OF OBLIGATION.

ALL the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[NOTE.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

## ABSTINENCE DAYS.

THESE are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation' from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

## CHURCH DAYS AND CYCLES OF TIME.

Septuagesima Sunday .....	Feb. 9	Easter Sunday.....	April 13
Sexagesima Sunday.....	Feb. 16	Low Sunday.....	April 20
Quinquagesima Sunday.....	Feb. 23	Rogation Sunday.....	May 18
Ash Wednesday .....	Feb. 26	Ascension Day.....	May 22
Quadragesima Sunday .....	March 2	Whit Sunday .....	June 1
Mid Lent Sunday .....	March 23	Trinity Sunday .....	June 8
Palm Sunday .....	April 6	Corpus Christi.....	June 12
Good Friday .....	April 11	First Sunday in Advent.....	Nov. 30

## RATES OF POSTAGE IN FORCE OCTOBER, 1878.

THE following are the new revised United States postal rates: Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. *Registering* letters, 10 cents additional. *Drop or local* letters, 2 cents each half-ounce, prepaid. Stamped *Postal Cards*, furnished only by Government, 1 cent each; sent to countries in the "Postal Union" (see below), if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. *Circulars*, unsealed, with no writing, 1 cent for every 2 ounces to one address.

*Miscellaneous Matter*.—On transient newspapers and magazines, regular publications designed primarily for advertising purposes or for free circulation at nominal rates, and all printed matter of the third class, except unsealed circulars, the postage is 1 cent for every two ounces or fractional part thereof, and 1 cent for each 2 additional ounces or fractional part thereof. On unsealed circulars, bulbs, cards, manuscripts for books, etc., the postage is 1 cent for each ounce or fractional part thereof. The sender of any article of third-class matter may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. Addresses upon postal cards and unsealed circulars may be either written, printed, or affixed. The weight of any article of this class is limited to 4 pounds, and it must be so wrapped that the contents may be easily examined without mutilating the wrapper.

## POSTAGE RATES UNDER GENERAL UNION TREATY WITH FOREIGN COUNTRIES.

*Foreign Postage*.—To France, Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain, Ireland (including the island of Malta), Greece, Italy, Luxemburg, Norway, the Netherlands, Portugal (including Madeira and the Azores), Roumania, Russia, Finland, Servia, Sweden, Switzerland, and Turkey, for prepaid letters 5 cents per half-ounce. Unpaid letters, 10 cents. Postal cards, 2 cents each. Newspapers, not over 4 ounces, 2 cents each. Books, other printed matter, patterns, legal documents, photographs, etc., 2 cents for each 2 ounces. Registration fee on all correspondence, 10 cents.

Newspapers and other printed papers, postal cards, and registered articles unpaid or insufficiently prepaid will not be forwarded. Other articles when unpaid or insufficiently paid will be charged as unpaid letters, after deducting the value of the stamped envelopes or postage stamps employed.

To Canada and the British North American States the postage is 3 cents, or 6 cents if unpaid; to Newfoundland, 6 cents. To the following postage must be prepaid: To Cuba, Aspinwall, Panama, Mexico, 10 cents; to British West Indies, 18 cents; to Bermuda, 10 cents; to Brazil, 23d of each month, 15 cents; to New Granada, 18 cents; to Peru, Ecuador, Bolivia, and Chili, 22 cents; to Sandwich Islands, 6 cents. By San Francisco, semi-monthly, to Japan, China, Singapore, 10 cents. To East Indies, 10 cents.

*Newspapers* to any part of the United States, to regular subscribers, if published *weekly or oftener*, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

*Postage on Periodicals*.—To New Granada, excepting Aspinwall and Panama, 10 cents for every 4 ounces or fraction thereof; Venezuela, by American packet, 2 cents for every 2 ounces or fraction thereof; Brazil, by American packet, 2 cents for every 2 ounces or fraction thereof, and 1 cent for each additional ounce; Chili, 10 cents for every 4 ounces; Argentine Republic, 3 cents for 4 ounces; Peru, 10 cents for 4 ounces; Cuba, 2 cents for 2 ounces.

*Money*, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than \$20, 10 cents; \$20 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.

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No power in nature can deprive a substance of its being. The human soul is a substance; therefore no natural power can deprive it of its being.—*Catholic World*.



MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
Full Moon .....	8	7 5 mo.		6 53 mo.		6 41 mo.		6 39 mo.		6 8 mo.	
Last Quarter.	15	6 19 mo.		6 7 mo.		5 55 mo.		5 43 mo.		5 17 mo.	
New Moon .....	22	7 8 mo.		6 56 mo.		6 44 mo.		6 32 mo.		6 6 mo.	
First Quarter....	30	7 2 mo.		6 50 mo.		6 38 mo.		6 26 mo.		6 0 mo.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 W		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 Th		7 30	4 38	12 43	7 24	4 44	12 40	7 19	4 49	12 38	7 4	5 4	12 32
3 Fr		7 30	4 39	1 45	7 24	4 45	1 41	7 19	4 50	1 37	7 4	5 5	1 31
4 Sa		7 30	4 40	2 46	7 24	4 46	2 42	7 19	4 51	2 39	7 4	5 6	2 32
5 S		7 30	4 41	3 49	7 24	4 47	3 44	7 19	4 52	3 41	7 4	5 7	3 35
6 M		7 30	4 42	4 41	7 24	4 48	4 36	7 19	4 53	4 38	7 4	5 8	4 29
7 Tu		7 30	4 43	5 40	7 24	4 49	5 34	7 19	4 54	5 31	7 4	5 8	5 24
8 W		7 30	4 44	6 37	7 24	4 50	6 30	7 19	4 55	6 27	7 4	5 9	6 18
9 Th		7 30	4 45	rises.	7 24	4 51	rises.	7 19	4 56	rises.	7 4	5 10	rises.
10 Fr		7 30	4 46	6 30	7 24	4 52	6 35	7 19	4 57	6 39	7 4	5 11	6 49
11 Sa		7 29	4 47	7 45	7 24	4 53	7 50	7 19	4 58	7 54	7 4	5 12	8 6
12 S		7 29	4 48	8 52	7 23	4 54	8 57	7 18	4 59	9 0	7 4	5 12	9 11
13 M		7 29	4 49	10 6	7 23	4 55	10 10	7 18	5 0	10 14	7 4	5 13	10 21
14 Tu		7 28	4 50	11 17	7 23	4 56	11 21	7 18	5 1	11 23	7 4	5 14	11 26
15 W		7 28	4 51	morn.	7 22	4 57	morn.	7 17	5 2	morn.	7 4	5 15	morn.
16 Th		7 27	4 53	12 32	7 22	4 58	12 29	7 17	5 3	12 27	7 8	5 16	12 31
17 Fr		7 27	4 54	1 49	7 22	4 59	1 46	7 17	5 4	1 42	7 8	5 17	1 36
18 Sa		7 26	4 55	3 2	7 21	5 0	2 58	7 16	5 5	2 54	7 8	5 18	2 48
19 S		7 25	4 56	3 43	7 21	5 1	3 38	7 16	5 6	3 34	7 2	5 19	3 27
20 M		7 24	4 58	4 42	7 20	5 3	4 37	7 15	5 7	4 33	7 2	5 20	4 23
21 Tu		7 23	4 59	5 36	7 19	5 4	5 31	7 14	5 8	5 27	7 2	5 21	5 19
22 W		7 22	5 0	6 35	7 18	5 5	6 29	7 14	5 9	6 25	7 1	5 22	6 15
23 Th		7 21	5 1	sets.	7 18	5 6	sets.	7 13	5 10	sets.	7 1	5 23	sets.
24 Fr		7 20	5 3	6 37	7 17	5 8	6 42	7 12	5 12	6 46	7 0	5 24	6 57
25 Sa		7 19	5 5	8 31	7 15	5 10	8 36	7 11	5 14	8 39	7 0	5 26	8 44
26 S		7 18	5 6	9 32	7 15	5 11	9 38	7 10	5 15	9 41	6 59	5 27	9 50
27 M		7 17	5 7	10 33	7 14	5 12	10 39	7 10	5 16	10 42	6 59	5 28	10 51
28 Tu		7 17	5 8	11 36	7 13	5 13	11 40	7 9	5 17	11 41	6 58	5 29	11 46
29 W		7 16	5 10	morn.	7 12	5 15	morn.	7 8	5 19	morn.	6 58	5 30	morn.
30 Th		7 15	5 11	12 50	7 12	5 16	12 48	7 8	5 20	12 46	6 57	5 31	12 40
31 Fr		7 15	5 13	1 56	7 11	5 17	1 54	7 7	5 21	1 51	5 56	5 32	1 45

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	CIRCUMCISION OF OUR LORD. <i>Holyday of Obligation.</i> Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2	Thursday	Octave of St. Stephen.
3	Friday	Octave of St. John. <i>Archbishop Hughes died, 1864.</i>
4	Saturday	Octave of the Holy Innocents. <i>Mother Seton died, 1821.</i>
5	SUNDAY	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. <i>Bp. Neuman, Philadelphia, died, 1860.</i>
6	Monday	EPIPHANY OF OUR LORD. <i>Holyday of Obligation.</i> Less. Is. lx. 1-6; Gosp. Matt. ii. 1-12.
7	Tuesday	Of the Octave.
8	Wednesday	Of the Octave.
9	Thursday	Of the Octave. <i>Cons. Bp. Toebbe, Covington, 1870.</i>
10	Friday	Of the Octave.
11	Saturday	Of the Octave. St. Hyginus, Pope and Martyr.
12	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52. <i>Bp. Challoner died, 1781.</i>
13	Monday	Octave of the Epiphany.
14	Tuesday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. <i>Death of Bp. McGill, Richmond, 1872.</i>
15	Wednesday	St. Paul, First Hermit. St. Maur, Abbot.
16	Thursday	St. Marcellus, Pope and Martyr.
17	Friday	St. Antony, Abbot.
18	Saturday	Chair of St. Peter at Rome. St. Prisca, Virgin and Martyr.
19	SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last. Gosp. John ii. 1-12. SS. Marius and Companions, Martyrs. <i>Bp. Baraga, Sault-Ste.-Marie, died, 1863.</i>
20	Monday	SS. Fabian and Sebastian, Martyrs.
21	Tuesday	St. Agnes, Virgin and Martyr.
22	Wednesday	SS. Vincent and Anastasius, Martyrs.
23	Thursday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. <i>Cons. Bp. Baltes, Alton, 1870.</i>
24	Friday	St. Timothy, Bishop and Martyr.
25	Saturday	Conversion of St. Paul.
26	SUNDAY	THIRD SUNDAY AFTER EPIPHANY. St. Polycarp, Bishop and Martyr. Epist. 1 John iii. 12-13; Gosp. Matt. x. 26-33; Last Gosp. Matt. viii. 1-13.
27	Monday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	Tuesday	St. Raymond of Pennafort, Confessor. St. Agnes, <i>secundo.</i>
29	Wednesday	St. Francis of Sales, Bishop and Confessor. <i>Archbp. Marechal, Baltimore, died, 1828.</i>
30	Thursday	St. Martina, Virgin and Martyr.
31	Friday	St. Peter Nolasco, Confessor.

CATHOLIC histories for Catholic schools will soon be an accomplished fact. The Catholic Publication Society Co. have already issued *Ancient History*, *Roman History*, *History of the Middle Ages*, and two *Histories of the United States*—one large and one small.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	6	8 58 ev.	8 46 ev.	8 34 ev.	8 22 ev.	7 55 ev.
Last Quarter.....	13	2 14 ev.	2 1 ev.	1 49 ev.	1 37 ev.	1 11 ev.
New Moon.....	20	11 21 ev.	11 9 ev.	10 57 ev.	10 45 ev.	10 19 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New Eng- land, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cal- ifornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississppi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Sa	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Su	7 14	5 14	2 28	7 10	5 18	2 56	7 6	5 22	2 54	6 56	5 32	2 51
3	Mo	7 13	5 15	4 3	7 9	5 19	3 57	7 5	5 23	3 55	6 55	5 33	3 52
4	Tu	7 11	5 16	5 3	7 7	5 20	4 57	7 4	5 24	4 55	6 54	5 34	4 51
5	W	7 10	5 18	5 56	7 6	5 22	5 50	7 3	5 25	5 48	6 53	5 35	5 45
6	Th	7 9	5 19	6 46	7 5	5 23	6 39	7 2	5 26	6 36	6 52	5 36	6 32
7	Fr	7 8	5 20	rises.	7 4	5 24	rises.	7 1	5 27	rises.	6 51	5 37	rises.
8	Sa	7 7	5 22	6 10	7 3	5 25	6 14	7 0	5 28	6 17	6 50	5 38	6 20
9	Su	7 6	5 23	7 28	7 2	5 26	7 32	6 59	5 29	7 35	6 49	5 39	7 39
10	Mo	7 5	5 25	8 40	7 1	5 29	8 45	6 58	5 31	8 48	6 48	5 40	8 52
11	Tu	7 4	5 26	9 55	7 0	5 30	9 59	6 57	5 32	10 2	6 47	5 41	10 5
12	W	7 2	5 27	11 13	6 59	5 31	11 15	6 56	5 33	11 17	6 46	5 42	11 20
13	Th	7 1	5 29	morn.	6 58	5 32	morn.	6 55	5 34	morn.	6 46	5 43	morn.
14	Fr	7 0	5 30	12 32	6 57	5 33	12 30	6 54	5 35	12 27	6 45	5 44	12 25
15	Sa	6 58	5 31	1 42	6 56	5 34	1 38	6 53	5 36	1 35	6 44	5 45	1 31
16	Su	6 57	5 33	2 41	6 54	5 35	2 38	6 52	5 38	2 35	6 43	5 46	2 32
17	Mo	6 55	5 34	3 36	6 53	5 36	3 32	6 50	5 40	3 29	6 42	5 46	3 24
18	Tu	6 54	5 35	4 20	6 51	5 37	4 15	6 49	5 41	4 12	6 41	5 47	4 9
19	W	6 52	5 36	5 19	6 50	5 38	5 14	6 48	5 42	5 11	6 40	5 48	5 8
20	Th	6 51	5 38	6 0	6 49	5 40	5 56	6 47	5 43	5 53	6 39	5 49	5 50
21	Fr	6 50	5 39	sets.	6 48	5 41	sets.	6 46	5 45	sets.	6 38	5 50	sets.
22	Sa	6 48	5 41	6 28	6 47	5 43	6 30	6 44	5 46	6 32	6 37	5 50	6 37
23	Su	6 47	5 42	7 14	6 46	5 44	7 27	6 43	5 47	7 30	6 36	5 51	7 34
24	Mo	6 45	5 43	8 23	6 45	5 45	8 26	6 41	5 48	8 29	6 35	5 52	8 34
25	Tu	6 44	5 45	9 22	6 43	5 47	9 24	6 40	5 49	9 27	6 34	5 53	9 31
26	W	6 42	5 46	10 23	6 41	5 48	10 26	6 38	5 50	10 29	6 32	5 54	10 33
27	Th	6 40	5 47	11 28	6 39	5 49	11 30	6 37	5 51	11 32	6 31	5 54	11 34
28	Fr	6 38	5 48	morn.	6 37	5 50	morn.	6 35	5 52	morn.	6 30	5 55	morn.
29	Sa	6 36	5 50	12 44	6 36	5 51	12 42	6 34	5 53	12 40	6 29	5 56	12 38

Day of Week	
1 Sunday	
2 Sunday	
3 Monday	
4 Tuesday	
5 Wednesday	
6 Thursday	
7 Friday	
8 Saturday	
9 Sunday	
10 Monday	
11 Tuesday	
12 Wednesday	
13 Thursday	
14 Friday	
15 Saturday	
16 Sunday	
17 Monday	
18 Tuesday	
19 Wednesday	
20 Thursday	
21 Friday	
22 Saturday	
23 Sunday	
24 Monday	
25 Tuesday	
26 Wednesday	
27 Thursday	
28 Friday	

Is Pearson's *History of the United States* a work of  
 presented and grounded with sufficient detail and  
 brevity and yet with sufficient in what  
 perfect. The book is written in a style  
 of being monumental in the style of a classic and  
 Standard.



St. Matthias  
Ap.



FEBRUARY.



MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
Full Moon.....	6	8 58 ev.		8 46 ev.		8 34 ev.		8 22 ev.		7 58 ev.	
Last Quarter.....	13	2 14 ev.		2 1 ev.		1 49 ev.		1 37 ev.		1 11 ev.	
New Moon.....	20	11 21 ev.		11 9 ev.		10 57 ev.		10 45 ev.		10 19 ev.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENG- land, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississipp, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Sa	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Sa	7 14	5 14	2 28	7 10	5 18	2 56	7 6	5 22	2 54	6 56	5 32	2 51
3	M	7 13	5 15	4 3	7 9	5 19	3 57	7 5	5 23	3 55	6 55	5 33	3 52
4	M	7 11	5 16	5 3	7 7	5 20	4 57	7 4	5 24	4 55	6 54	5 34	4 51
5	Tu	7 10	5 18	5 56	7 6	5 22	5 50	7 3	5 25	5 48	6 53	5 35	5 45
6	Th	7 9	5 19	6 46	7 5	5 23	6 39	7 2	5 26	6 36	6 52	5 36	6 32
7	Fr	7 8	5 20	rises.	7 4	5 24	rises.	7 1	5 27	rises.	6 51	5 37	rises.
8	Fr	7 7	5 22	6 10	7 3	5 25	6 14	7 0	5 28	6 17	6 50	5 38	6 20
9	Sa	7 6	5 23	7 28	7 2	5 26	7 32	6 59	5 29	7 35	6 49	5 39	7 39
10	Sa	7 5	5 25	8 40	7 1	5 29	8 45	6 58	5 31	8 48	6 48	5 40	8 52
11	M	7 4	5 26	9 55	7 0	5 30	9 59	6 57	5 32	10 2	6 47	5 41	10 5
12	Tu	7 2	5 27	11 13	6 59	5 31	11 15	6 56	5 33	11 17	6 46	5 42	11 20
13	Th	7 1	5 29	morn.	6 58	5 32	morn.	6 55	5 34	morn.	6 46	5 43	morn.
14	Th	7 0	5 30	12 32	6 57	5 33	12 30	6 54	5 35	12 27	6 45	5 44	12 25
15	Fr	6 58	5 31	1 42	6 56	5 34	1 38	6 53	5 36	1 35	6 44	5 45	1 31
16	Sa	6 57	5 33	2 41	6 54	5 35	2 38	6 52	5 38	2 35	6 43	5 46	2 32
17	Sa	6 55	5 34	3 36	6 53	5 36	3 32	6 50	5 40	3 29	6 42	5 46	3 24
18	M	6 54	5 35	4 20	6 51	5 37	4 15	6 49	5 41	4 12	6 41	5 47	4 9
19	Tu	6 52	5 36	5 19	6 50	5 38	5 14	6 48	5 42	5 11	6 40	5 48	5 8
20	Th	6 51	5 38	6 0	6 49	5 40	5 56	6 47	5 43	5 53	6 39	5 49	5 50
21	Th	6 50	5 39	sets.	6 48	5 41	sets.	6 46	5 45	sets.	6 38	5 50	sets.
22	Fr	6 48	5 41	6 28	6 47	5 43	6 30	6 44	5 46	6 32	6 37	5 50	6 37
23	Sa	6 47	5 42	7 24	6 46	5 44	7 27	6 43	5 47	7 30	6 36	5 51	7 34
24	Sa	6 45	5 43	8 23	6 45	5 45	8 26	6 41	5 48	8 29	6 35	5 52	8 34
25	M	6 44	5 45	9 22	6 43	5 47	9 24	6 40	5 49	9 27	6 34	5 53	9 31
26	Tu	6 42	5 46	10 23	6 41	5 48	10 26	6 38	5 50	10 29	6 32	5 54	10 33
27	Th	6 40	5 47	11 28	6 39	5 49	11 30	6 37	5 51	11 32	6 31	5 54	11 34
28	Fr	6 38	5 48	morn.	6 37	5 50	morn.	6 35	5 52	morn.	6 30	5 55	morn.
29	Fr	6 36	5 50	12 44	6 36	5 51	12 42	6 34	5 53	12 40	6 29	5 56	12 38

D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland). <i>Bp. Miles, Nashville, died, 1860.</i>
2	SUNDAY	FOURTH SUNDAY AFTER EPIPHANY. PURIFICATION OF THE B. V. M. CANDLEMAS DAY. Less. Mal. iii. 1-4; Gosp. Luke ii. 22-32. Last Gosp. Matt. viii. 23-27.
3	Monday	St. Blaise, Bishop and Martyr. <i>Cons. Bps. Fitzgerald, Little Rock, 1867, and O'Connell, Marysville, 1861.</i>
4	Tuesday	St. Andrew Corsini, Bishop and Confessor. <i>Bp. Flaget, Louisville, died, 1850.</i>
5	Wednesday	St. Agatha, Virgin and Martyr.
6	Thursday	St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. <i>Bp. Connolly, N. Y., died, 1825.</i>
7	Friday	St. Romuald, Abbot. <i>Cons. Bp. Mrak, Marquette, 1869. Death of Archbp. Spalding, 1872.</i>
8	Saturday	St. John of Matha, Confessor.
9	SUNDAY	SEPTUAGESIMA SUNDAY. Epist. 1 Cor. ix. 24-27 and x. 1-5; Gosp. Matt. xx. 1-16.
10	Monday	St. Scholastica, Virgin.
11	Tuesday	Feria.
12	Wednesday	Feria.
13	Thursday	Votive of the Blessed Sacrament. <i>Death of Bp. Fitzpatrick, Boston, 1866.</i>
14	Friday	St. Valentine, Martyr.
15	Saturday	Votive of the Immaculate Conception. Ss. Faustinus and Jovita, Martyrs.
16	SUNDAY	SEXAGESIMA SUNDAY. Epist. 2 Cor. xi. 19-33 and xii. 1-9; Gosp. Luke viii. 4-15.
17	Monday	Feria.
18	Tuesday	St. Simeon, Bishop and Martyr.
19	Wednesday	Feria. <i>Bp. Loras, Dubuque, died, 1858.</i>
20	Thursday	Votive of the Blessed Sacrament.
21	Friday	Feria.
22	Saturday	Chair of St. Peter at Antioch. Vigil of St. Mathias. <i>Bp. Crelin, St. Paul, died, 1857.</i>
23	SUNDAY	QUINQUAGESIMA SUNDAY. Epist. 1 Cor. xiii. 1-13. Gosp. Luke xviii. 31-43.
24	Monday	St. MATHIAS, APOSTLE.
25	Tuesday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church. (Feb. 23.)
26	Wednesday	ASH WEDNESDAY; beginning of Lent. Less. Joel ii. 12-19; Gosp. Matt. vi. 16-21.
27	Thursday	Feria. <i>Cons. Bp. Foley, Chicago, 1870.</i>
28	Friday	Most Holy Passion of our Lord.

IN Hassard's *History of the United States*, "the essential, salient facts are presented and grouped with comprehensive exactitude and completeness, with brevity, and yet with distinctness and precision, in a style of diction which is perfect. The book is worthy of the reputation of the author and of the honor of being introduced to the public by the eloquent Bishop of Peoria."—*Catholic Standard*.



# MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
First Quarter	1	H. M. 8 15 mo.	H. M. 8 8 mo.	H. M. 2 50 mo.	H. M. 2 38 mo.	H. M. 2 14 mo.
Full Moon	8	8 26 mo.	8 14 mo.	8 2 mo.	7 50 mo.	7 25 mo.
Last Quarter	14	10 59 ev.	10 47 ev.	10 35 ev.	10 23 ev.	9 58 ev.
New Moon	22	4 23 ev.	4 11 ev.	8 59 ev.	8 47 ev.	8 22 ev.
First Quarter	30	8 23 ev.	8 11 ev.	7 59 ev.	7 47 ev.	7 27 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.						CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.						CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.						CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.					
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Sa	H. M. 6 34	H. M. 5 50	1 42	6 34	5 52	1 40	6 33	5 53	1 38	6 28	5 57	1 34	6 28	5 54	1 34	6 28	5 57	1 34	6 28	5 57	1 34	6 28	5 57	1 34
2	Sa	6 34	5 51	2 38	6 34	5 53	2 38	6 31	5 54	2 34	6 27	5 58	2 30	6 27	5 54	2 34	6 27	5 58	2 30	6 27	5 58	2 30	6 27	5 58	2 30
3	M	6 33	5 52	3 32	6 31	5 54	3 30	6 28	5 55	3 28	6 26	5 59	3 24	6 26	5 54	3 24	6 26	5 59	3 24	6 26	5 59	3 24	6 26	5 59	3 24
4	Tu	6 31	5 54	4 23	6 29	5 55	4 21	6 28	5 56	4 19	6 25	6 0	4 15	6 25	5 56	4 19	6 25	6 0	4 15	6 25	5 56	4 19	6 25	6 0	4 15
5	W	6 29	5 55	4 57	6 28	5 56	4 54	6 27	5 57	4 52	6 24	6 1	4 47	6 24	5 57	4 52	6 24	6 1	4 47	6 24	5 57	4 52	6 24	6 1	4 47
6	Th	6 28	5 56	5 32	6 27	5 57	5 29	6 26	5 58	5 27	6 23	6 1	5 23	6 26	5 58	5 27	6 23	6 1	5 23	6 26	5 58	5 27	6 23	6 1	5 23
7	Fr	6 26	5 58	6 1	6 25	5 59	5 59	6 24	5 59	5 57	6 22	6 2	5 53	6 24	5 58	5 57	6 22	6 2	5 53	6 24	5 58	5 57	6 22	6 2	5 53
8	Sa	6 25	5 59	rises.	6 24	6 0	rises.	6 23	6 0	rises.	6 21	6 3	rises.	6 23	6 0	rises.	6 21	6 3	rises.	6 23	6 0	rises.	6 21	6 3	rises.
9	S	6 23	6 0	7 34	6 23	6 1	7 36	6 21	6 1	7 37	6 20	6 8	7 42	6 21	6 1	7 37	6 20	6 8	7 42	6 21	6 1	7 37	6 20	6 8	7 42
10	M	6 21	6 1	8 37	6 22	6 2	8 39	6 19	6 2	8 40	6 19	6 4	8 44	6 19	6 2	8 40	6 19	6 4	8 44	6 19	6 2	8 40	6 19	6 4	8 44
11	Tu	6 19	6 2	9 38	6 20	6 3	9 40	6 18	6 3	9 41	6 17	6 5	9 45	6 18	6 3	9 41	6 17	6 5	9 45	6 18	6 3	9 41	6 17	6 5	9 45
12	W	6 17	6 3	10 44	6 18	6 4	10 46	6 16	6 4	10 47	6 16	6 6	10 49	6 16	6 4	10 47	6 16	6 6	10 49	6 16	6 4	10 47	6 16	6 6	10 49
13	Th	6 16	6 4	11 48	6 18	6 5	11 50	6 15	6 5	11 51	6 14	6 6	11 52	6 15	6 5	11 51	6 14	6 6	11 52	6 15	6 5	11 51	6 14	6 6	11 52
14	Fr	6 14	6 6	morn.	6 15	6 6	morn.	6 13	6 6	morn.	6 13	6 7	morn.	6 13	6 6	morn.	6 13	6 7	morn.	6 13	6 6	morn.	6 13	6 7	morn.
15	Sa	6 12	6 7	12 53	6 13	6 7	12 52	6 12	6 7	12 51	6 11	6 8	12 50	6 12	6 7	12 51	6 11	6 8	12 50	6 12	6 7	12 51	6 11	6 8	12 50
16	S	6 10	6 8	1 47	6 12	6 8	1 46	6 10	6 8	1 45	6 10	6 9	1 41	6 10	6 8	1 45	6 10	6 9	1 41	6 10	6 8	1 45	6 10	6 9	1 41
17	M	6 9	6 9	2 32	6 10	6 9	2 30	6 9	6 9	2 29	6 9	6 9	2 25	6 9	6 9	2 29	6 9	6 9	2 25	6 9	6 9	2 29	6 9	6 9	2 25
18	Tu	6 7	6 10	3 11	6 9	6 10	3 10	6 7	6 10	3 9	6 8	6 10	3 5	6 8	6 10	3 9	6 8	6 10	3 5	6 8	6 10	3 9	6 8	6 10	3 5
19	W	6 5	6 11	3 52	6 7	6 11	3 50	6 5	6 11	3 49	6 6	6 11	3 46	6 6	6 11	3 49	6 6	6 11	3 46	6 6	6 11	3 49	6 6	6 11	3 46
20	Th	6 3	6 12	4 33	6 5	6 12	4 32	6 3	6 12	4 31	6 5	6 12	4 23	6 5	6 12	4 31	6 5	6 12	4 23	6 5	6 12	4 31	6 5	6 12	4 23
21	Fr	6 2	6 14	5 13	6 3	6 13	5 12	6 2	6 13	5 11	6 8	6 12	5 9	6 2	6 13	5 11	6 8	6 12	5 9	6 2	6 13	5 11	6 8	6 12	5 9
22	Sa	6 0	6 15	sets.	6 2	6 14	sets.	6 1	6 14	sets.	6 2	6 13	sets.	6 1	6 14	sets.	6 2	6 13	sets.	6 1	6 14	sets.	6 2	6 13	sets.
23	S	5 59	6 16	7 26	6 1	6 15	7 25	6 0	6 15	7 24	6 1	6 13	7 20	6 1	6 15	7 24	6 1	6 13	7 20	6 1	6 15	7 24	6 1	6 13	7 20
24	M	5 57	6 17	8 17	6 0	6 16	8 15	5 58	6 16	8 14	5 59	6 14	8 10	5 58	6 16	8 14	5 59	6 14	8 10	5 58	6 16	8 14	5 59	6 14	8 10
25	Tu	5 55	6 19	9 12	5 58	6 17	9 10	5 56	6 17	9 9	5 58	6 14	9 4	5 56	6 17	9 9	5 58	6 14	9 4	5 56	6 17	9 9	5 58	6 14	9 4
26	W	5 53	6 20	10 28	5 54	6 18	10 26	5 55	6 18	10 24	5 56	6 15	10 19	5 55	6 18	10 24	5 56	6 15	10 19	5 55	6 18	10 24	5 56	6 15	10 19
27	Th	5 52	6 21	11 40	5 53	6 19	11 39	5 54	6 19	11 37	5 55	6 16	11 35	5 54	6 19	11 37	5 55	6 16	11 35	5 54	6 19	11 37	5 55	6 16	11 35
28	Fr	5 50	6 22	morn.	5 52	6 20	morn.	5 53	6 20	morn.	5 54	6 16	morn.	5 53	6 20	morn.	5 54	6 16	morn.	5 53	6 20	morn.	5 54	6 16	morn.
29	Sa	5 48	6 23	12 36	5 50	6 21	12 37	5 51	6 20	12 38	5 53	6 17	12 40	5 51	6 20	12 38	5 53	6 17	12 40	5 51	6 20	12 38	5 53	6 17	12 40
30	S	5 46	6 24	1 40	5 48	6 22	1 41	5 49	6 21	1 43	5 52	6 18	1 46	5 48	6 24	1 43	5 52	6 18	1 46	5 48	6 24	1 43	5 52	6 18	1 46
31	M	5 44	6 25	2 25	5 46	6 23	2 27	5 47	6 22	2 29	5 50	6 19	2 33	5 46	6 25	2 29	5 50	6 19	2 33	5 46	6 25	2 29	5 50	6 19	2 33

D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	Feria.
2	SUNDAY	FIRST SUNDAY IN LENT. Epist. 2 Cor. vi. 1-10; Gosp. Matt. iv. 1-11.
3	Monday	Feria. <i>Bp. Rosecrans transferred to Columbus, 1868.</i>
4	Tuesday	St. Casimir, Confessor. St. Lucius, Pope and Martyr.
5	Wednesday	Ember Day.
6	Thursday	Feria. <i>Bp. Reynolds, Charleston, died, 1855.</i>
7	Friday	Holy Crown of Thorns. Ember Day. SS. Perpetua and Felicitas, Martyrs.
8	Saturday	St. John of God, Confessor. Ember Day. <i>Cons. Bp. Persico, Savannah, 1854.</i>
9	SUNDAY	SECOND SUNDAY IN LENT. Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9.
10	Monday	The Forty Martyrs of Sebaste. <i>Cons. of Card. McCloskey, N. Y., 1844.</i>
11	Tuesday	St. Thomas Aquinas, Confessor and Doctor of the Church. (Mar. 7.) <i>Cons. Archbp. Williams, Boston, 1866; Bp. Amat, Monterey, 1854.</i>
12	Wednesday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Thursday	St. Frances of Rome, Widow. (Mar. 9.)
14	Friday	The Holy Lance and Nails. <i>Cons. Bp. Lynch, Charleston, 1858.</i>
15	Saturday	Feria.
16	SUNDAY	THIRD SUNDAY IN LENT. Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28. <i>Fr. Brébeuf put to death, 1649.</i>
17	Monday	St. Patrick, Bishop and Confessor. <i>Fr. Lalemant put to death, 1649.</i>
18	Tuesday	St. Gabriel, Archangel.
19	Wednesday	ST. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M., AND PATRON OF THE UNIVERSAL CHURCH. <i>Cons. Archbp. Henni, Milwaukee, 1844; Bps. Galberry, Hartford, and Tuig, Pittsburgh, 1876.</i>
20	Thursday	Feria.
21	Friday	The Five Wounds of our Lord.
22	Saturday	St. Benedict, Abbot. (Mar. 21.)
23	SUNDAY	FOURTH SUNDAY IN LENT. Epist. Galat. iv. 22-31; Gosp. John vi. 1-15.
24	Monday	Feria.
25	Tuesday	ANNUNCIATION OF THE B. V. M. <i>Holyday of Obligation.</i> Less. Is. vii. 10-15; Gosp. Luke i. 26-38. <i>Cons. Bp. Rosecrans, 1862.</i>
26	Wednesday	Feria.
27	Thursday	Feria.
28	Friday	Most Precious Blood of our Lord.
29	Saturday	Feria.
30	SUNDAY	PASSION SUNDAY. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59.
31	Monday	Feria.

"HISTORIC truth, when we get it, affiliates with all other and serves it."—*Catholic Standard.*



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	6	5 41 ev	5 30 ev.	5 18 ev.	5 6 ev.	4 40 ev.
Last Quarter.....	13	9 26 mo.	9 14 mo.	9 2 mo.	8 50 mo.	8 25 mo.
New Moon.....	21	9 21 mo.	9 0 mo.	5 48 mo.	5 36 mo.	8 11 mo.
First Quarter.....	29	9 31 mo.	9 21 mo.	5 9 mo.	4 57 mo.	9 32 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin'a.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Tu	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	W	5 43	6 26	2 53	5 45	6 24	2 56	5 46	6 23	2 50	5 49	6 20	3 7
3	Th	5 42	6 28	3 21	5 44	6 28	3 24	5 45	6 24	3 28	5 48	6 21	3 35
4	Fr	5 40	6 29	3 57	5 42	6 27	4 0	5 43	6 25	4 4	5 46	6 21	4 10
5	Sa	5 38	6 30	4 27	5 40	6 28	4 30	5 41	6 26	4 34	5 45	6 22	4 40
6	Sa	5 36	6 31	4 55	5 38	6 29	4 59	5 40	6 27	5 8	5 44	6 23	5 13
7	S	5 34	6 32	rises.	5 36	6 30	rises.	5 38	6 28	rises.	5 42	6 23	rises.
8	S	5 32	6 33	7 52	5 34	6 31	7 48	5 36	6 29	7 44	5 41	6 24	7 34
9	W	5 31	6 34	9 7	5 33	6 32	9 4	5 35	6 30	9 0	5 39	6 25	8 50
10	Th	5 29	6 35	10 22	5 31	6 33	10 18	5 33	6 31	10 14	5 38	6 25	10 2
11	Fr	5 27	6 36	11 28	5 29	6 34	11 24	5 31	6 32	11 20	5 37	6 26	11 16
12	Sa	5 26	6 37	morn.	5 28	6 35	morn.	5 30	6 33	morn.	5 35	6 27	morn.
13	Sa	5 24	6 38	12 16	5 26	6 36	12 18	5 28	6 34	12 20	5 34	6 27	12 23
14	S	5 23	6 40	12 49	5 25	6 37	12 52	5 27	6 35	12 54	5 33	6 28	1 2
15	S	5 21	6 41	1 24	5 24	6 38	1 28	5 26	6 36	1 33	5 32	6 29	1 43
16	W	5 19	6 42	1 52	5 22	6 39	1 56	5 24	6 37	1 59	5 31	6 30	2 10
17	Th	5 18	6 43	2 18	5 21	6 40	2 22	5 23	6 38	2 25	5 30	6 30	2 35
18	Fr	5 16	6 44	2 45	5 19	6 41	2 49	5 22	6 39	2 52	5 29	6 31	3 2
19	Sa	5 14	6 45	3 8	5 17	6 42	3 12	5 20	6 40	3 16	5 28	6 32	3 26
20	Sa	5 13	6 47	3 36	5 16	6 44	3 40	5 19	6 41	3 44	5 27	6 32	3 54
21	S	5 11	6 48	4 8	5 14	6 45	4 12	5 17	6 42	4 16	5 25	6 33	4 25
22	M	5 10	6 49	sets.	5 13	6 46	sets.	5 16	6 43	sets.	5 24	6 34	sets.
23	Tu	5 8	6 50	8 34	5 11	6 47	8 30	5 14	6 44	8 26	5 23	6 35	8 12
24	W	5 6	6 51	9 35	5 10	6 48	9 31	5 13	6 45	9 28	5 22	6 35	9 16
25	Th	5 5	6 52	10 24	5 9	6 49	10 20	5 12	6 46	10 16	5 21	6 36	10 2
26	Fr	5 3	6 53	11 26	5 7	6 50	11 24	5 10	6 46	11 22	5 20	6 37	11 10
27	Sa	5 2	6 54	morn.	5 6	6 51	morn.	5 9	6 47	morn.	5 19	6 37	morn.
28	Sa	5 1	6 55	12 18	5 5	6 52	12 20	5 8	6 48	12 24	5 18	6 38	12 26
29	M	4 59	6 56	1 7	5 3	6 53	1 10	5 6	6 49	1 12	5 16	6 39	1 18
30	Tu	4 58	6 58	1 55	5 2	6 54	1 59	5 5	6 50	2 3	5 15	6 39	2 18
31	W	4 56	6 59	2 25	5 0	6 55	2 28	5 3	6 51	2 33	5 14	6 40	2 41

D. of Mon.	Day of Week	CALENDAR.
1	Tuesday	Feria.
2	Wednesday	St. Francis of Paula, Confessor.
3	Thursday	Feria.
4	Friday	Seven Dolors of the B. V. M.
5	Saturday	St. Vincent Ferrer, Confessor.
6	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
7	Monday	Feria.
8	Tuesday	Feria.
9	Wednesday	Feria.
10	Thursday	HOLY THURSDAY. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15. <i>Bp. Quarter, Chicago, died, 1848.</i>
11	Friday	GOOD FRIDAY. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix. <i>Bp. England, Charleston, died, 1842.</i>
12	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
13	SUNDAY	EASTER SUNDAY. Epist. 1 Cor. 7-8; Gosp. Mark xvi. 1-7.
14	Monday	EASTER MONDAY. <i>Cons. of Bps. Gilmour, Cleveland; Dwenger, Ft. Wayne; and Ryan, Coadj. St. Louis, 1872.</i>
15	Tuesday	EASTER TUESDAY.
16	Wednesday	Of the Octave. <i>Bp. Timon, Buffalo, died, 1867.</i>
17	Thursday	Of the Octave. St. Anicetus, Pope and Martyr.
18	Friday	Of the Octave.
19	Saturday	Of the Octave.
20	SUNDAY	LOW SUNDAY. Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
21	Monday	St. Anselm, Bishop, Confessor, and Doctor of the Church. <i>Cons. of Bp. McNeirny, Coadj. and Adm. Bp. of Albany, 1872.</i>
22	Tuesday	SS. Soter and Caius, Popes and Martyrs. <i>Cons. Bp. Bacon, Portland, 1855. Archbp. Eccleston, Baltimore, died, 1851. Bp. Conwell, Philadelphia, died, 1842. Cons. Bp. Leray, Natchitoches, 1877.</i>
23	Wednesday	St. George, Martyr.
24	Thursday	St. Fidelis of Sigmaringen, Martyr. <i>Cons. Bp. Borgess, Detroit, 1870.</i>
25	Friday	St. MARK, EVANGELIST.
26	Saturday	SS. Cletus and Marcellinus, Popes and Martyrs. <i>Cons. Archbp. Wood, Philadelphia, 1857.</i>
27	SUNDAY	SECOND SUNDAY AFTER EASTER. Epist. 1 Pet. ii. 21-25; Gosp. John x. 11-16. <i>Cons. Bp. Gross, Savannah, 1873.</i>
28	Monday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. <i>Bp. Bazin, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.</i>
29	Tuesday	St. Peter, Martyr.
30	Wednesday	St. Catherine of Sienna, Virgin. <i>Bp. Garcia, California, died, 1845.</i>

BISHOP SPALDING, in his admirable introduction to Hassard's *History of the United States*, says: "The writer is a Catholic, and is therefore able to rise above party spirit."



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon .....	6	1 29 mo.	1 17 mo.	1 5 mo.	12 53 mo.	12 27 mo.
Last Quarter.	12	1 52 ev.	9 40 ev.	9 28 ev.	9 16 ev.	8 51 ev.
New Moon ....	21	1 7 mo.	12 55 mo.	12 43 mo.	12 31 mo.	12 6 mo.
First Quarter....	28	6 53 ev.	6 41 ev.	6 39 ev.	6 27 ev.	5 42 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- th Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Th	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Fr	4 53	7 0	2 46	4 59	6 56	2 50	5 2	6 52	2 59	5 18	6 41	3 2
3	Sa	4 53	7 1	3 6	4 57	6 57	3 10	5 1	6 53	3 15	5 12	6 42	3 25
4	Sa	4 52	7 2	3 31	4 56	6 58	3 35	5 0	6 54	3 39	5 11	6 43	3 49
5	S	4 50	7 3	3 52	4 54	6 59	3 55	4 58	6 55	3 59	5 10	6 44	4 10
6	M	4 49	7 4	4 16	4 53	7 0	4 20	4 57	6 56	4 24	5 10	6 45	4 36
7	Tu	4 48	7 5	rises.	4 52	7 1	rises.	4 56	6 57	rises.	5 9	6 45	rises.
8	W	4 47	7 6	9 20	4 51	7 2	9 14	4 55	6 58	9 10	5 8	6 46	9 0
9	Th	4 46	7 7	10 20	4 50	7 3	10 16	4 54	6 59	10 12	5 7	6 47	10 1
10	Fr	4 45	7 8	11 8	4 49	7 4	11 4	4 53	7 0	11 0	5 6	6 47	10 51
11	Sa	4 44	7 9	11 48	4 48	7 5	11 46	4 52	7 1	11 44	5 5	6 48	11 40
12	S	4 43	7 10	morn.	4 47	7 6	morn.	4 51	7 2	morn.	5 5	6 49	morn.
13	M	4 42	7 11	12 18	4 46	7 7	12 20	4 50	7 3	12 22	5 4	6 49	12 25
14	Tu	4 41	7 12	12 45	4 45	7 8	12 49	4 49	7 4	12 54	5 3	6 50	12 59
15	W	4 40	7 13	1 12	4 44	7 9	1 16	4 48	7 5	1 20	5 2	6 51	1 31
16	Th	4 39	7 14	1 34	4 43	7 10	1 38	4 47	7 6	1 42	5 2	6 51	1 53
17	Fr	4 38	7 15	1 57	4 42	7 11	2 1	4 46	7 7	2 5	5 1	6 52	2 20
18	Sa	4 37	7 16	2 19	4 41	7 11	2 24	4 46	7 7	2 29	5 1	6 53	2 41
19	S	4 36	7 17	2 44	4 40	7 12	2 49	4 45	7 8	2 54	5 0	6 53	3 6
20	M	4 36	7 18	3 12	4 40	7 13	3 19	4 44	7 9	3 24	5 0	6 54	3 39
21	Tu	4 35	7 19	3 44	4 39	7 14	3 49	4 44	7 10	3 54	4 59	6 55	4 13
22	W	4 34	7 20	sets.	4 38	7 15	sets.	4 43	7 10	sets.	4 58	6 55	sets.
23	Th	4 33	7 21	9 5	4 38	7 16	8 59	4 43	7 11	8 55	4 58	6 56	8 37
24	Fr	4 32	7 22	9 59	4 37	7 17	9 54	4 42	7 12	9 50	4 57	6 57	9 36
25	Sa	4 31	7 23	10 45	4 36	7 18	10 39	4 42	7 13	10 34	4 57	6 57	10 21
26	S	4 30	7 24	11 31	4 35	7 19	11 27	4 41	7 14	11 24	4 56	6 58	11 18
27	M	4 29	7 25	morn.	4 35	7 19	11 59	4 40	7 15	11 57	4 56	6 58	11 53
28	Tu	4 29	7 26	12 10	4 34	7 20	morn.	4 40	7 16	morn.	4 55	6 59	morn.
29	W	4 28	7 27	12 44	4 34	7 21	12 46	4 39	7 16	12 48	4 55	7 0	12 51
30	Th	4 28	7 28	1 5	4 33	7 22	1 10	4 39	7 17	1 14	4 55	7 0	1 22
31	Fr	4 27	7 28	1 33	4 32	7 23	1 39	4 38	7 18	1 43	4 54	7 1	1 53
	Sa	4 26	7 29	2 0	4 32	7 23	2 6	4 37	7 18	2 10	4 54	7 1	2 20

D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	SS. PHILIP AND JAMES, APOSTLES. <i>Cons. Bp. Spalding, Peoria, 1877.</i>
2	Friday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
3	Saturday	FINDING OF THE HOLY CROSS. SS. Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor. <i>Cons. Bp. Elder, Natchez, 1857.</i>
4	SUNDAY	THIRD SUNDAY AFTER EASTER. PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22. <i>Cons. Bp. Corrigan, Newark, 1873.</i>
5	Monday	St. Pius. V., Pope and Confessor. <i>Cons. Bp. Wadhams, Ogdensburg, N. Y., 1872.</i>
6	Tuesday	St. John before the Latin Gate.
7	Wednesday	St. Stanislaus, Bishop and Martyr.
8	Thursday	Apparition of St. Michael, Archangel. <i>First Plenary Council, Baltimore, 1852.</i>
9	Friday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church. [machus, Martyrs.
10	Saturday	St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs.
11	SUNDAY	FOURTH SUNDAY AFTER EASTER. Epist. James i. 17-21; Gosp. John xvi. 5-14. <i>Bp. Lavialle, Louisville, died, 1867.</i>
12	Monday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church. (Apr. 4.) <i>Cons. Bp. Moore, St. Augustine, 1877.</i>
14	Wednesday	St. Leo, Pope, Confessor, and Doctor of the Church. (Apr. 11.) St. Boniface, Martyr.
15	Thursday	St. Monica, Widow. (May 4.)
16	Friday	St. Ubaldu, Bishop and Confessor.
17	Saturday	St. Paschal Baylon, Confessor. <i>Montreal founded, 1642.</i>
18	SUNDAY	FIFTH SUNDAY AFTER EASTER. St. Venantius, Martyr. Less. Wisd. v. 1-5; Gosp. John xv. 1-7; Last Gosp. John xvi. 22-30. [Pudentiana, Virgin.
19	Monday	St. Peter Celestine, Pope and Confessor. Rogation Day. St.
20	Tuesday	St. Bernardine of Sienna, Confessor. Rogation Day.
21	Wednesday	St. Hermenegild, Martyr. (Apr. 13.) Vigil of the Ascension. Rogation Day.
22	Thursday	ASCENSION OF OUR LORD. <i>Holyday of Obligation.</i> Less. Acts i. 1-11; Gosp. Mark xvi. 14-20. [Wheeling, 1875.
23	Friday	St. John Nepomucen, Martyr. (May 22.) <i>Cons. Bp. Kain,</i>
24	Saturday	B. V. Mary, Help of Christians.
25	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. Less. Eccclus. xlv. ; Gosp. Matt. xxiv. 42-46; Last Gosp. John xv. 26-xvi. 4. <i>First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.</i>
26	Monday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Tuesday	St. Mary Magdalene of Pazzi, Virgin. St. John, Pope and Martyr.
28	Wednesday	Of the Octave.
29	Thursday	Octave of the Ascension. [denbush, St. Cloud, 1875.
30	Friday	Of the Ascension. St. Felix, Pope and Martyr. <i>Cons. Bp. Sci-</i>
31	Saturday	Vigil of Pentecost. <i>Fast.</i> St. Petronilla, Virgin.



Sacred Heart  
of JESUS.



JUNE



20

MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
Full Moon.....	4	8 53 mo.		8 41 mo.		8 59 mo.		8 27 mo.		7 52 mo.	
Last Quarter.....	11	12 12 ev.		12 3 ev.		11 51 mo.		11 39 mo.		11 14 mo.	
New Moon.....	19	3 39 ev.		3 27 ev.		3 15 ev.		3 3 ev.		2 38 ev.	
First Quarter....	27	1 14 mo.		1 2 mo.		12 50 mo.		12 38 mo.		12 13 mo.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 S		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 M		4 20	7 30	2 28	4 32	7 24	2 32	4 37	7 19	2 36	4 54	7 2	2 41
3 Tu		4 25	7 31	2 50	4 31	7 25	2 54	4 37	7 19	2 59	4 53	7 2	3 10
4 W		4 25	7 32	3 14	4 31	7 26	3 18	4 36	7 20	3 23	4 53	7 3	3 36
5 Th		4 24	7 32	rises.	4 30	7 26	rises.	4 36	7 20	rises.	4 53	7 3	rises.
6 Fr		4 24	7 33	9 6	4 30	7 27	9 0	4 36	7 21	8 56	4 53	7 4	8 42
7 Sa		4 23	7 33	9 52	4 29	7 27	9 46	4 35	7 21	9 42	4 52	7 4	9 34
8 Su		4 23	7 34	10 26	4 29	7 28	10 20	4 35	7 22	10 16	4 52	7 5	10 2
9 M		4 23	7 35	10 55	4 29	7 29	10 50	4 35	7 23	10 44	4 52	7 5	10 31
10 Tu		4 22	7 35	11 20	4 28	7 29	11 18	4 35	7 23	11 13	4 52	7 6	11 0
11 W		4 22	7 36	11 47	4 28	7 30	11 45	4 34	7 24	11 42	4 52	7 6	11 38
12 Th		4 22	7 36	morn.	4 28	7 30	morn.	4 34	7 24	morn.	4 52	7 7	morn.
13 Fr		4 22	7 37	12 8	4 28	7 31	12 10	4 34	7 25	12 13	4 52	7 7	12 19
14 Sa		4 22	7 37	12 30	4 28	7 31	12 34	4 34	7 25	12 39	4 52	7 8	12 47
15 Su		4 22	7 38	12 58	4 28	7 32	1 1	4 34	7 26	1 6	4 52	7 8	1 16
16 M		4 22	7 38	1 25	4 28	7 32	1 29	4 34	7 26	1 34	4 52	7 8	1 46
17 Tu		4 22	7 38	1 58	4 28	7 32	2 2	4 34	7 26	2 8	4 52	7 9	2 20
18 W		4 22	7 39	2 37	4 28	7 33	2 43	4 34	7 27	2 49	4 52	7 9	2 59
19 Th		4 22	7 39	3 29	4 28	7 33	3 34	4 34	7 27	3 40	4 52	7 9	3 51
20 Fr		4 22	7 39	sets.	4 28	7 33	sets.	4 34	7 27	sets.	4 52	7 9	sets.
21 Sa		4 22	7 39	8 52	4 28	7 33	8 46	4 34	7 27	8 40	4 52	7 10	8 29
22 Su		4 23	7 39	9 26	4 29	7 34	9 20	4 35	7 28	9 15	4 53	7 10	9 2
23 M		4 23	7 39	10 7	4 29	7 34	10 1	4 35	7 28	9 56	4 53	7 10	9 41
24 Tu		4 23	7 40	10 38	4 29	7 34	10 31	4 35	7 28	10 26	4 53	7 10	10 8
25 W		4 23	7 40	11 6	4 29	7 34	11 0	4 35	7 28	10 55	4 55	7 10	10 42
26 Th		4 23	7 40	11 32	4 29	7 34	11 28	4 35	7 29	11 24	4 53	7 11	11 18
27 Fr		4 23	7 40	11 59	4 29	7 35	11 56	4 35	7 29	11 54	4 53	7 11	11 50
28 Sa		4 24	7 40	morn.	4 29	7 35	morn.	4 36	7 29	morn.	4 54	7 11	morn.
29 Su		4 24	7 40	12 22	4 30	7 35	12 25	4 36	7 29	12 28	4 54	7 11	12 31
30 M		4 24	7 40	12 54	4 30	7 35	12 59	4 36	7 29	1 4	4 54	7 11	1 14
		4 25	7 40	1 33	4 31	7 35	1 40	4 37	7 29	1 46	4 55	7 11	1 58

D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	PENTECOST OR WHIT-SUNDAY. Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
2	Monday	WHIT-MONDAY. <i>Cons. Bp. Healy, Portland, 1875.</i>
3	Tuesday	WHIT-TUESDAY.
4	Wednesday	Ember Day. <i>Fast.</i>
5	Thursday	Of the Octave.
6	Friday	Ember Day. <i>Fast.</i>
7	Saturday	Ember Day. <i>Fast.</i>
8	SUNDAY	TRINITY SUNDAY. Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42.
9	Monday	St. Angela Merici, Virgin. (May 31.) SS. Primus and Felicianus, Martyrs.
10	Tuesday	St. Margaret, Queen of Scotland, Widow.
11	Wednesday	St. Barnabas, Apostle.
12	Thursday	CORPUS CHRISTI. <i>Holyday of Obligation.</i> Epist. 1 Cor. xi. 23-29; Gosp. John xi. 56-59.
13	Friday	St. Antony of Padua, Confessor.
14	Saturday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	SUNDAY	SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI. Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24. <i>Abp. Neale, Baltimore, died 1817.</i>
16	Monday	St. John Francis Regis, Confessor.
17	Tuesday	Of the Octave.
18	Wednesday	Of the Octave. SS. Marcus and Marcellianus, Martyrs. <i>Bp. Tyler, Hartford, died, 1849.</i>
19	Thursday	Octave of Corpus Christi. SS. Gervase and Protase, Martyrs. <i>Bp. Concannon, N. Y., died 1810.</i>
20	Friday	Sacred Heart of Jesus. St. Silverius, Pope and Martyr. <i>Abp. Blanc, New Orleans, died, 1860.</i>
21	Saturday	St. Aloysius Gonzaga, Confessor.
22	SUNDAY	THIRD SUNDAY AFTER PENTECOST. Epist. 1 Pet. v. 6-11; Gosp. Luke xv. 1-10.
23	Monday	St. Francis Caracciolo, Confessor. (June 4.) Vigil.
24	Tuesday	NATIVITY OF ST. JOHN BAPTIST.
25	Wednesday	St. William, Abbot.
26	Thursday	SS. John and Paul, Martyrs. <i>F. Cancer k. in Florida, 1547.</i>
27	Friday	St. Boniface, Bishop, Apostle of Germany. (June 5.)
28	Saturday	St. Irenæus, Bishop and Martyr. Vigil. <i>Bp. Bruté, Vincennes, died, 1839, and Bp. St. Palais, died, 1877.</i>
29	SUNDAY.	FOURTH SUNDAY AFTER PENTECOST. SS. PETER AND PAUL, APOSTLES. Less. Acts xii. 1-11; Gosp. Matt. xvi. 13-19; Last Gosp. Luke v. 1-11. <i>Bp. Luers, Fort Wayne, died, 1871. Cons. Bp. Krautbauer, Green Bay, 1875.</i>
30	Monday.	Commemoration of St. Paul.

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" " United States,	-	-	-	-	-	-	1 50



MOON'S PHASES.			BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
Full Moon.....	D.	3	H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	11	4 55 ev.	4 12 mo.	4 0 mo.	3 48 mo.	3 36 mo.	3 11 mo.
New Moon.....	19	4 23 mo.	4 23 mo.	4 11 mo.	3 59 mo.	3 47 mo.	3 22 mo.
First Quarter.....	26	5 54 mo.	5 54 mo.	5 42 mo.	5 30 mo.	5 18 mo.	4 53 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Miss- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; Nor- th Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 Tu		4 25	7 40	2 25	4 31	7 34	2 31	4 37	7 29	2 35	4 55	7 11	2 46
2 W		4 26	7 40	3 10	4 32	7 34	3 16	4 37	7 29	3 21	4 55	7 11	3 53
3 Th		4 27	7 40	rises.	4 33	7 34	rises.	4 38	7 29	rises.	4 56	7 11	rises.
4 Fr		4 27	7 39	8 26	4 33	7 33	8 18	4 38	7 28	8 14	4 56	7 11	8 0
5 Sa		4 28	7 39	8 54	4 34	7 33	8 48	4 39	7 28	8 44	4 57	7 11	8 34
6 S		4 29	7 39	9 19	4 35	7 33	9 13	4 40	7 28	9 8	4 57	7 11	9 0
7 M		4 29	7 39	9 45	4 35	7 33	9 39	4 40	7 28	9 34	4 58	7 11	9 30
8 Tu		4 30	7 38	10 8	4 36	7 32	10 0	4 41	7 27	9 56	4 58	7 10	9 44
9 W		4 31	7 38	10 29	4 37	7 32	10 23	4 42	7 27	10 18	4 59	7 10	10 6
10 Th		4 32	7 38	10 59	4 37	7 32	10 44	4 42	7 27	10 40	5 0	7 10	10 28
11 Fr		4 33	7 37	11 12	4 38	7 31	11 6	4 43	7 26	11 2	5 0	7 10	10 51
12 Sa		4 33	7 37	11 30	4 39	7 31	11 26	4 44	7 26	11 22	5 1	7 9	11 10
13 S		4 34	7 36	morn.	4 40	7 30	11 59	4 45	7 25	11 59	5 1	7 9	11 54
14 M		4 35	7 36	12 0	4 40	7 30	morn.	4 45	7 25	morn.	5 2	7 9	morn.
15 Tu		4 36	7 35	12 26	4 41	7 29	12 28	4 46	7 24	12 30	5 3	7 8	12 34
16 W		4 37	7 34	1 10	4 42	7 29	1 15	4 47	7 24	1 18	5 3	7 8	1 29
17 Th		4 37	7 34	2 6	4 43	7 28	2 12	4 48	7 23	2 16	5 4	7 8	2 28
18 Fr		4 38	7 33	3 12	4 44	7 28	3 18	4 49	7 23	3 22	5 4	7 7	3 34
19 Sa		4 39	7 32	sets.	4 45	7 27	sets.	4 50	7 22	sets.	5 5	7 7	sets.
20 S		4 40	7 32	8 27	4 45	7 26	8 21	4 50	7 21	8 17	5 5	7 6	8 0
21 M		4 41	7 31	8 52	4 46	7 26	8 47	4 51	7 21	8 43	5 6	7 6	8 25
22 Tu		4 42	7 30	9 20	4 47	7 25	9 15	4 52	7 20	9 10	5 7	7 5	8 56
23 W		4 43	7 29	9 45	4 48	7 24	9 40	4 53	7 19	9 36	5 7	7 5	9 19
24 Th		4 44	7 28	10 15	4 49	7 23	10 9	4 53	7 18	10 5	5 8	7 4	9 52
25 Fr		4 45	7 27	10 43	4 50	7 22	10 38	4 54	7 17	10 38	5 8	7 3	10 26
26 Sa		4 46	7 26	11 29	4 51	7 21	11 26	4 55	7 17	11 23	5 9	7 3	11 15
27 S		4 47	7 25	morn.	4 52	7 20	morn.	4 56	7 16	morn.	5 10	7 2	morn.
28 M		4 48	7 24	12 14	4 52	7 19	12 16	4 56	7 15	12 19	5 11	7 1	12 34
29 Tu		4 49	7 23	1 5	4 53	7 18	1 10	4 57	7 14	1 14	5 11	7 0	1 20
30 W		4 50	7 23	2 4	4 54	7 18	2 8	4 58	7 14	2 12	5 12	7 0	2 21
31 Th		4 51	7 21	3 0	4 55	7 17	3 4	4 59	7 13	3 8	5 13	6 59	3 23

D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	Octave of St. John Baptist.
2	Wednesday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
3	Thursday	St. Norbert, Bp. and Conf. (June 6.) <i>Quebec founded, 1608.</i>
4	Friday	St. John of San Facundo, Confessor. (June 12.) <i>Bp. O'Gorman, Omaha, died, 1874.</i>
5	Saturday	St. Juliana Falconieri, Virgin. (June 19.)
6	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. MOST PRECIOUS BLOOD OF OUR LORD. Octave of SS. Peter and Paul. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Matt. v. 20-24.
7	Monday	St. Leo II., Pope and Confessor. <i>Abp. Kenrick, Baltimore, died, 1865. Bp. Whelan, Wheeling, died, 1874.</i>
8	Tuesday	St. Elizabeth, Queen of Portugal, Widow.
9	Wednesday	Feria.
10	Thursday	The Seven Brothers and SS. Rufina and Secunda, Martyrs.
11	Friday	St. Pius I., Pope and Martyr.
12	Saturday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. <i>Bp. David, Louisville, died, 1841; Cons. Bp. McQuade, Rochester; Shanahan, Harrisburg; and O'Hara, Scranton, 1868.</i>
13	SUNDAY	SIXTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 3-11; Gosp. Mark viii. 1-10.
14	Monday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Tuesday	St. Henry, Emperor, Confessor.
16	Wednesday	Our Lady of Mount Carmel.
17	Thursday	St. Alexius, Confessor. <i>Frs. Diaz and Moreno killed in California, 1781.</i>
18	Friday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. <i>Definition Dogma of Infallibility, 1870.</i>
19	Saturday	St. Vincent of Paul, Confessor. <i>Frs. Garces and Barraneche killed in Cal., 1781. Bp. Card. Cheverus, Boston, died, 1836.</i>
20	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Less. Is. lviii. 7-11; Gosp. Matt. xix. 13-21. <i>Cons. Bp. Grace, 1859.</i>
21	Monday	St. Anacleto, Pope and Martyr. (July 13.)
22	Tuesday	St. Mary Magdalene. <i>Bp. Egan, Philadelphia, died, 1874. Bp. Chanche, Natchez, died, 1852.</i>
23	Wednesday	St. Apollinaris, Bp. and Martyr. St. Liborius, Bp. and Conf.
24	Thursday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Friday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. <i>Cons. Abp. Blanchet, Oregon, 1845.</i>
26	Saturday	St. Anne, Mother of the B. V. M.
27	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
28	Monday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Tuesday	St. Martha, Virgin. SS. Felix and others, Martyrs.
30	Wednesday	SS. Abdon and Sennen, Martyrs.
31	Thursday	St. Ignatius of Loyola, Confessor.



St.  
Bartholomew



AUGUST



mp

MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
Full Moon.....	2	2 50 mo.		2 18 mo.		2 6 mo.		1 54 mo.		1 29 mo.	
Last Quarter.....	9	9 37 ev.		9 15 ev.		9 3 ev.		8 51 ev.		8 26 ev.	
New Moon.....	17	3 28 ev.		3 16 ev.		3 4 ev.		2 52 ev.		2 27 ev.	
First Quarter.....	24	10 29 mo.		10 17 mo.		10 5 mo.		9 53 mo.		9 28 mo.	
Full Moon.....	31	2 13 ev.		2 1 ev.		1 49 ev.		1 37 ev.		1 12 ev.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.						CALENDAR FOR NEW YORK CITY: Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.						CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, Kentucky, Missouri, and California.						CALENDAR FOR CHARLESTON; NORTH CAROLINA, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.					
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.						
1	Fr	4 52	7 50	3 53	4 56	7 16	3 50	5 0	7 12	4 8	5 14	6 58	4 13												
2	Sa	4 53	7 19	rises.	4 57	7 15	rises.	5 1	7 11	rises.	5 14	6 57	rises.												
3	S	4 54	7 18	8 0	4 58	7 14	7 56	5 1	7 10	7 53	5 15	6 56	7 40												
4	M	4 55	7 16	8 22	4 59	7 12	8 18	5 2	7 9	8 14	5 16	6 55	8 1												
5	Tu	4 56	7 15	8 48	5 0	7 11	8 44	5 3	7 8	8 40	5 16	6 54	8 30												
6	W	4 57	7 14	9 20	5 1	7 10	9 16	5 4	7 7	9 12	5 17	6 53	9 0												
7	Th	4 58	7 13	9 52	5 2	7 9	9 48	5 5	7 6	9 44	5 18	6 52	9 22												
8	Fr	4 59	7 11	10 19	5 3	7 7	10 15	5 6	7 4	10 12	5 18	6 51	10 2												
9	Sa	5 0	7 10	10 47	5 4	7 6	10 44	5 7	7 3	10 41	5 19	6 50	10 31												
10	S	5 1	7 9	11 13	5 5	7 5	11 10	5 8	7 2	11 7	5 20	6 49	11 1												
11	M	5 2	7 8	11 54	5 6	7 4	11 52	5 9	7 0	11 50	5 21	6 48	11 48												
12	Tu	5 3	7 7	morn.	5 7	7 3	morn.	5 10	6 59	morn.	5 21	6 47	morn.												
13	W	5 4	7 6	12 50	5 8	7 1	12 53	5 11	6 58	12 55	5 22	6 46	12 58												
14	Th	5 5	7 4	1 55	5 9	7 0	1 59	5 12	6 57	2 3	5 23	6 45	2 13												
15	Fr	5 6	7 2	2 42	5 10	6 58	2 46	5 13	6 55	2 49	5 23	6 44	2 59												
16	Sa	5 7	7 0	3 32	5 11	6 56	3 36	5 14	6 53	3 40	5 24	6 43	3 54												
17	S	5 8	6 59	sets.	5 12	6 55	sets.	5 15	6 52	sets.	5 25	6 42	sets.												
18	M	5 9	6 57	7 22	5 13	6 53	7 18	5 16	6 50	7 14	5 25	6 41	7 0												
19	Tu	5 10	6 55	7 46	5 14	6 52	7 42	5 17	6 49	7 39	5 26	6 40	7 28												
20	W	5 11	6 54	8 13	5 15	6 51	8 9	5 18	6 48	8 6	5 27	6 39	8 0												
21	Th	5 12	6 52	8 40	5 16	6 49	8 36	5 19	6 46	8 32	5 27	6 38	8 21												
22	Fr	5 13	6 51	9 32	5 17	6 48	9 23	5 20	6 45	9 24	5 28	6 37	9 12												
23	Sa	5 14	6 50	10 16	5 18	6 47	10 12	5 21	6 44	10 10	5 29	6 36	10 0												
24	S	5 15	6 48	11 7	5 19	6 45	11 4	5 21	6 42	11 2	5 29	6 35	10 55												
25	M	5 16	6 47	11 53	5 20	6 44	11 52	5 22	6 41	11 50	5 30	6 34	11 47												
26	Tu	5 17	6 45	morn.	5 21	6 42	morn.	5 23	6 40	morn.	5 31	6 33	morn.												
27	W	5 18	6 44	12 48	5 22	6 41	12 50	5 24	6 38	12 52	5 31	6 32	12 55												
28	Th	5 19	6 42	1 50	5 23	6 39	1 54	5 25	6 37	1 58	5 32	6 31	2 6												
29	Fr	5 20	6 40	2 52	5 24	6 38	2 56	5 26	6 36	2 59	5 33	6 30	3 10												
30	Sa	5 21	6 39	3 55	5 25	6 36	3 59	5 27	6 34	4 3	5 33	6 29	4 16												
31	S	5 22	6 37	rises.	5 26	6 35	rises.	5 28	6 33	rises.	5 34	6 28	rises.												

D of Mon.	Day of Week.	CALENDAR.
1	Friday	St. Peter's Chains. The Machabees, Martyrs.
2	Saturday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	SUNDAY	NINTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. x. 6-13; Gosp. Luke xix. 41-47. <i>Cons. Bp. Mora, Coadj., Monterey, 1873.</i>
4	Monday	St. Dominic, Confessor.
5	Tuesday	Dedication of St. Mary Major. [panions, Martyrs.
6	Wednesday	Transfiguration of our Lord. SS. Xystus II., Pope, and Com-
7	Thursday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Friday	SS. Cyriacus, Largus, and Smaragdus, Martyrs.
9	Saturday	Finding of the body of St. Stephen. (Aug. 3.) Vigil of St. Laurence. St. Romanus, Martyr.
10	SUNDAY	TENTH SUNDAY AFTER PENTECOST. ST. LAURENCE, MARTYR. Epist. 2 Cor. ix. 6-10; Gosp. John xii. 24-26; Last Gosp. Luke xviii. 9-14. <i>Bp. Verot, St. Augustine, died, 1876.</i>
11	Monday	Of the Octave of St. Laurence. SS. Tibertius and Susanna, Martyrs. <i>Bp. Fenwick, Boston, died, 1846.</i>
12	Tuesday	St. Clare, Virgin.
13	Wednesday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. <i>Cons. Bp. Becker, Wilmington, 1868.</i>
14	Thursday	Of the Octave. Vigil of the Assumption. <i>Fast.</i> St. Eusebius, Confessor.
15	Friday	ASSUMPTION OF THE B. V. M. <i>Holyday of Obligation.</i> Less. Eccclus. xxiv. 11-20; Gosp. Luke x. 38-42. <i>First Priest ordained in Canada, 1659. Cors. Bp. O'Connor, Omaha, 1876.</i>
16	Saturday	St. Hyacinth, Confessor.
17	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. Octave of St. Laurence. Epist. and Gosp. as on last Sunday. Last Gosp. Mark vii. 31-37. [Martyr.
18	Monday	St. Joachim, Father of the B. V. M., Confessor. St. Agapitus,
19	Tuesday	Of the Octave.
20	Wednesday	St. Bernard, Confessor and Doctor of the Church.
21	Thursday	St. Jane Frances de Chantal, Widow.
22	Friday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Saturday	St. Philip Beniti, Confessor. Vigil. <i>Fr. Rasles killed at Norridgewock, Me., 1724.</i>
24	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. ST. BARTHOLOMEW, APOSTLE. Epist. 1 Cor. xii. 27-31; Gosp. Luke vi. 12-19; Last Gosp. Luke x. 23-37. <i>Massacre at Lachine, 1689.</i>
25	Monday	St. Louis IX., King of France, Confessor.
26	Tuesday	St. Zephyrinus, Pope and Martyr.
27	Wednesday	St. Joseph Calasactius, Confessor. [St. Hermes, Martyr.
28	Thursday	St. Augustine, Bishop, Confessor, and Doctor of the Church.
29	Friday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Saturday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST. St. Raymond Non-natus, Confessor. Less. Eccclus. xxxi. 8-11; Gosp. Luke xii. 35-40; Last Gosp. Luke xvii. 11-19.



EXALTATION  
HOLY CROSS



SEPTEMBER

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
Last Quarter.....	D. 8	H. M. 3 22 ev.	H. M. 3 10 ev.	H. M. 2 58 ev.	H. M. 2 46 ev.	H. M. 2 21 ev.
New Moon.....	16	1 14 mo.	1 2 mo.	12 50 mo.	12 38 mo.	12 13 mo.
First Quarter.....	22	4 39 ev.	4 27 ev.	4 15 ev.	4 3 ev.	3 38 ev.
Full Moon.....	30	4 36 mo.	4 24 mo.	4 12 mo.	4 0 mo.	3 35 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, and OREGON.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NORCAROLINA, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	M	H. M. 5 24	H. M. 6 35	H. M. 6 59	H. M. 5 27	H. M. 6 33	H. M. 6 57	H. M. 5 29	H. M. 6 31	H. M. 6 55	H. M. 5 35	H. M. 6 25	H. M. 6 53
2	Tu	5 26	6 33	7 13	5 28	6 31	7 13	5 30	6 29	7 11	5 35	6 24	7 9
3	W	5 27	6 32	7 43	5 29	6 30	7 41	5 31	6 28	7 40	5 36	6 23	7 38
4	Th	5 28	6 30	8 8	5 30	6 28	8 6	5 32	6 26	8 4	5 37	6 21	8 2
5	Fr	5 29	6 28	8 40	5 31	6 26	8 38	5 33	6 24	8 36	5 37	6 20	8 34
6	Sa	5 30	6 26	9 15	5 32	6 24	9 13	5 34	6 23	9 11	5 38	6 19	9 9
7	S	5 31	6 25	9 59	5 33	6 23	9 58	5 35	6 21	9 56	5 38	6 18	9 54
8	M	5 32	6 23	10 55	5 34	6 21	10 54	5 35	6 20	10 52	5 39	6 16	10 49
9	Tu	5 33	6 21	11 54	5 35	6 19	11 53	5 36	6 18	11 52	5 40	6 15	11 49
10	W	5 35	6 19	morn.	5 36	6 17	morn.	5 37	6 16	morn.	5 40	6 14	morn.
11	Th	5 36	6 17	1 2	5 37	6 16	1 4	5 38	6 15	1 5	5 41	6 12	1 7
12	Fr	5 37	6 15	2 15	5 38	6 14	2 18	5 39	6 13	2 19	5 42	6 11	2 21
13	Sa	5 38	6 14	3 8	5 39	6 13	3 10	5 40	6 12	3 11	5 42	6 9	3 13
14	S	5 39	6 12	4 2	5 40	6 11	4 4	5 41	6 10	4 5	5 43	6 8	4 7
15	M	5 40	6 10	4 52	5 41	6 9	4 54	5 41	6 9	4 55	5 43	6 7	4 57
16	Tu	5 41	6 8	sets.	5 42	6 7	sets.	5 42	6 7	sets.	5 44	6 6	sets.
17	W	5 42	6 6	6 50	5 43	6 5	6 48	5 43	6 5	6 47	5 45	6 5	6 45
18	Th	5 43	6 5	7 16	5 44	6 4	7 15	5 44	6 4	7 13	5 45	6 4	7 10
19	Fr	5 44	6 3	8 13	5 44	6 2	8 12	5 44	6 2	8 11	5 46	6 3	8 9
20	Sa	5 45	6 1	9 5	5 45	6 0	9 4	5 45	6 0	9 3	5 47	6 1	9 1
21	S	5 46	6 0	9 55	5 46	5 59	9 54	5 46	5 59	9 53	5 47	6 0	9 52
22	M	5 47	5 58	10 52	5 47	5 57	10 51	5 47	5 57	10 50	5 48	5 59	10 49
23	Tu	5 48	5 56	11 49	5 48	5 56	11 50	5 48	5 56	11 51	5 48	5 57	11 52
24	W	5 50	5 53	morn.	5 50	5 54	morn.	5 49	5 54	morn.	5 49	5 55	morn.
25	Th	5 51	5 53	12 52	5 51	5 53	12 51	5 50	5 53	12 50	5 50	5 54	12 49
26	Fr	5 52	5 51	1 53	5 52	5 51	1 52	5 51	5 51	1 51	5 50	5 53	1 49
27	Sa	5 53	5 49	2 57	5 53	5 49	2 56	5 52	5 49	2 54	5 51	5 51	2 52
28	S	5 54	5 47	4 0	5 53	5 48	3 59	5 53	5 48	3 57	5 52	5 50	3 55
29	M	5 55	5 46	5 6	5 54	5 46	5 4	5 54	5 46	5 2	5 52	5 48	5 0
30	Tu	5 56	5 44	rises.	5 55	5 45	rises.	5 55	5 45	rises.	5 53	5 47	rises.

D. of Mon.	Day of Week.	CALENDAR.
1	Monday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Tuesday	St. Stephen, King and Confessor.
3	Wednesday	Feria.
4	Thursday	Votive of the Blessed Sacrament. <i>Bp. De Neckere, New Orleans, died, 1853.</i>
5	Friday	St. Lawrence Justinian, Bishop and Confessor.
6	Saturday	Votive of the Immaculate Conception. <i>Cons. Bp. Heiss, La Crosse, Wis., 1868.</i>
7	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. Epist. Gal. v. 16-24; Gosp. Matt. vi. 24-33.
8	Monday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. <i>Bp. Rappe, Cleveland, died, 1877.</i>
9	Tuesday	Of the Octave. St. Gorgonius.
10	Wednesday	St. Nicholas of Tolentino, Confessor.
11	Thursday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
12	Friday	Of the Octave. <i>Bp. Barron died, 1854.</i>
13	Saturday	Of the Octave. <i>Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1869.</i>
14	SUNDAY	FIFTEENTH SUNDAY AFTER PENTECOST. Exaltation of the Holy Cross. Epist. Phil. ii. 5-11; Gosp. John xii. 31-36; Last Gosp. Luke vii. 11-16.
15	Monday	Octave of the Nativity. St. Nicomedes, Martyr.
16	Tuesday	SS. Cornelius, Pope, and Cyprian, Bishop, Martyrs. SS. Euphemia and others, Martyrs.
17	Wednesday	The Stigmata of St. Francis of Assisi. Ember Day. <i>Fast.</i>
18	Thursday	St. Joseph of Cupertino, Confessor. <i>Bp. Young, Erie, died, 1866.</i>
19	Friday	SS. Januarius and Companions, Martyrs. Ember Day. <i>Fast.</i>
20	Saturday	SS. Eustachius and Companions, Martyrs. Ember Day. Vigil. <i>Fast. Bp. Garland, Savannah, died, 1854.</i>
21	SUNDAY	SIXTEENTH SUNDAY AFTER PENTECOST. ST. MATTHEW, APOSTLE AND EVANGELIST. Less. Ezekiel i. 10-15; Gosp. Matt. ix. 9-13; Last Gosp. Luke xiv. 1-11.
22	Monday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs.
23	Tuesday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. <i>Bp. Smyth, Dubuque, died, 1865.</i>
24	Wednesday	B. V. M. de Mercede, or Our Lady of Ransom.
25	Thursday	Holy Name of Mary. <i>Bp. Rosati, St. Louis, died, 1843.</i>
26	Friday	SS. Cyprian and Justina, Martyrs.
27	Saturday	SS. Cosmas and Damian, Martyrs.
28	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. xxii. 35-46.
29	Monday	St. MICHAEL, ARCHANGEL. Less. Apoc. i. 1-5; Gosp. Matt. xviii. 1-10. <i>Bp. Martin, Natchitoches, died, 1875.</i>
30	Tuesday	St. Jerome, Confessor and Doctor of the Church. <i>Cons. Bp. Hennessy, Dubuque, 1866.</i>



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	8	9 2 mo.	8 50 mo.	8 38 mo.	8 26 mo.	8 1 mo.
New Moon.....	15	10 26 mo.	10 14 mo.	10 2 mo.	9 50 mo.	9 25 mo.
First Quarter.....	22	1 36 mo.	1 24 mo.	1 12 mo.	1 0 mo.	12 35 mo.
Full Moon.....	29	9 27 ev.	9 15 ev.	9 3 ev.	8 51 ev.	8 26 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- sour, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	W	5 57	5 42	6 26	5 56	5 43	6 29	5 56	5 43	6 31	5 54	5 45	6 41
2	Th	5 58	5 40	6 55	5 57	5 41	6 59	5 57	5 41	7 2	5 55	5 43	7 14
3	Fr	5 59	5 39	7 35	5 58	5 40	7 39	5 58	5 40	7 42	5 56	5 42	7 53
4	Sa	6 1	5 37	8 10	6 0	5 38	8 14	5 59	5 38	8 18	5 57	5 41	8 28
5	M	6 2	5 36	8 50	6 1	5 35	8 54	6 0	5 37	8 58	5 57	5 40	9 10
6	M	6 3	5 34	9 37	6 2	5 34	9 40	6 1	5 35	9 40	5 58	5 39	9 51
7	Tu	6 4	5 32	10 31	6 3	5 32	10 34	6 2	5 34	10 38	5 59	5 37	10 46
8	W	6 5	5 31	11 10	6 4	5 31	11 12	6 3	5 32	11 14	5 59	5 36	11 20
9	Th	6 6	5 29	morn.	6 5	5 29	morn.	6 4	5 31	morn.	6 0	5 35	morn.
10	Fr	6 8	5 27	12 4	6 6	5 28	12 2	6 5	5 29	12 1	6 1	5 33	12 0
11	Sa	6 9	5 26	1 26	6 7	5 26	1 24	6 6	5 28	1 21	6 1	5 31	1 15
12	S	6 10	5 24	2 49	6 8	5 25	2 46	6 7	5 26	2 43	6 2	5 30	2 34
13	M	6 11	5 22	4 3	6 9	5 23	3 59	6 8	5 25	3 55	6 3	5 29	3 44
14	Tu	6 12	5 21	5 14	6 10	5 22	5 10	6 9	5 23	5 6	6 3	5 28	4 57
15	W	6 13	5 19	sets.	6 11	5 20	sets.	6 10	5 22	sets.	6 4	5 26	sets.
16	Th	6 14	5 17	5 52	6 12	5 19	5 56	6 11	5 20	6 1	6 5	5 25	6 14
17	Fr	6 15	5 15	6 35	6 13	5 16	6 39	6 12	5 19	6 43	6 6	5 24	6 54
18	Sa	6 17	5 14	7 27	6 14	5 15	7 31	6 13	5 18	7 36	6 7	5 23	7 46
19	S	6 18	5 12	8 32	6 15	5 14	8 36	6 14	5 16	8 40	6 8	5 22	8 51
20	M	6 19	5 11	9 40	6 17	5 12	9 44	6 15	5 15	9 48	6 8	5 21	9 57
21	Tu	6 20	5 9	10 57	6 18	5 11	10 59	6 16	5 14	11 2	6 9	5 20	11 4
22	W	6 21	5 8	morn.	6 19	5 10	morn.	6 17	5 13	morn.	6 10	5 19	morn.
23	Th	6 22	5 6	12 59	6 20	5 8	12 59	6 18	5 11	12 53	6 11	5 18	12 50
24	Fr	6 23	5 5	1 54	6 21	5 6	1 52	6 19	5 10	1 52	6 12	5 17	1 46
25	Sa	6 25	5 3	2 53	6 23	5 4	2 54	6 20	5 9	2 52	6 13	5 16	2 43
26	S	6 26	5 2	3 59	6 24	5 3	3 55	6 21	5 8	3 52	6 14	5 15	3 42
27	M	6 27	5 0	5 0	6 25	5 2	4 56	6 22	5 6	4 51	6 15	5 14	4 41
28	Tu	6 28	4 59	6 1	6 26	5 1	5 57	6 23	5 5	5 54	6 16	5 13	5 43
29	W	6 29	4 57	sets.	6 27	5 0	sets.	6 24	5 3	sets.	6 16	5 12	sets.
30	Th	6 30	4 55	5 35	6 28	4 59	5 40	6 25	5 2	5 45	6 17	5 11	5 56
31	Fr	6 32	4 54	6 11	6 29	4 58	6 16	6 26	5 1	6 20	6 17	5 10	6 30

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	St. Remigius, Bishop and Confessor. <i>Cons. Bp. Feehan, Nashville, 1865. See of Quebec founded, 1674.</i>
2	Thursday	The Holy Guardian Angels.
3	Friday	St. Wenceslaus, Duke, Martyr. (Sept. 28.) <i>Abp. Bayley died, 1877.</i>
4	Saturday	St. Francis of Assisi, Confessor.
5	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 1-8.
6	Monday	St. Bruno, Confessor.
7	Tuesday	St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	Wednesday	St. Bridget, Widow. <i>Bp. Kelly, Richmond, died, 1829.</i>
9	Thursday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	Friday	St. Francis Borgia, Conf. <i>Bp. Galberry, Hartford, died, 1878.</i>
11	Saturday	Votive of the Immaculate Conception.
12	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Epist. Eph. ix. 23-28; Gosp. Matt. xxii. 1-14. <i>Bp. McFarland, Hartford, died, 1874.</i>
13	Monday	St. Edward, King of England, Confessor. <i>Cons. Abp. Purcell, Cincinnati, 1833.</i>
14	Tuesday	St. Callistus, Pope and Martyr.
15	Wednesday	St. Theresa, Virgin.
16	Thursday	Votive of the Blessed Sacrament.
17	Friday	St. Hedwig, Widow.
18	Saturday	St. LUKE, EVANGELIST. <i>Fr. Jogues put to death, 1646.</i>
19	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Maternity of the B. V. M. Less. Ecclus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. John iv. 46-53; <i>Bp. Whitefield, Baltimore, died, 1834.</i>
20	Monday	St. John Cantius, Confessor.
21	Tuesday	St. Peter of Alcantara, Confessor. (Oct. 19.) St. Hilarion, Abbot. SS. Ursula and Companions, Virgin Martyrs. <i>Bp. Rosecrans, Columbus, died, 1878.</i>
22	Wednesday	Feria.
23	Thursday	Votive of the Blessed Sacrament.
24	Friday	St. Raphael, Archangel.
25	Saturday	Votive of the Immaculate Conception. SS. Chrysanthus and Daria, Martyrs.
26	SUNDAY	TWENTY-FIRST SUNDAY AFTER PENTECOST. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35.
27	Monday	Vigil.
28	Tuesday	SS. SIMON AND JUDE, APOSTLES.
29	Wednesday	Feria.
30	Thursday	Votive of the Blessed Sacrament. <i>Cons. Bps. Loughlin and De Goesbriand, 1853.</i>
31	Friday	Vigil. <i>Fast.</i>

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# MOON'S PHASES.

## BOSTON.

## N. YORK.

## WASH'T'N.

## CHARLES'N.

## CHICAGO.

Last Quarter.....	D. 7	H. M. 1 13 mo.	H. M. 1 1 mo.	H. M. 12 49 mo.	H. M. 12 37 mo.	H. M. 12 12 mo.
New Moon ..	13	7 56 ev.	7 44 ev.	7 32 ev.	7 20 ev.	6 54 ev.
First Quarter.....	23	2 13 ev.	2 1 ev.	1 49 ev.	1 37 ev.	1 12 ev.
Full Moon.....	28	4 16 ev.	4 4 ev.	4 52 ev.	4 40 ev.	3 15 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; N. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Sa	H. M. 6 33	H. M. 4 53	H. M. 6 25	H. M. 6 30	H. M. 4 57	H. M. 6 30	H. M. 6 27	H. M. 5 0	H. M. 6 34	H. M. 6 18	H. M. 5 10	H. M. 6 47
2	U	6 34	4 52	7 50	6 31	4 56	7 55	6 28	4 59	7 59	6 19	5 9	8 10
3	M	6 35	4 51	8 55	6 32	4 55	8 59	6 29	4 58	9 8	6 20	5 8	9 15
4	Tu	6 36	4 50	10 10	6 33	4 54	10 14	6 30	4 57	10 18	6 21	5 7	10 28
5	W	6 38	4 49	11 14	6 34	4 53	11 16	6 31	4 56	11 18	6 22	5 7	11 21
6	Th	6 39	4 47	morn.	6 35	4 51	morn.	6 32	4 55	morn.	6 23	5 6	morn.
7	Fr	6 40	4 46	12 30	6 36	4 50	12 28	6 33	4 54	12 26	6 24	5 5	12 20
8	Sa	6 42	4 45	1 41	6 37	4 49	1 39	6 35	4 53	1 35	6 25	5 4	1 31
9	S	6 43	4 44	2 33	6 39	4 48	2 29	6 36	4 52	2 25	6 26	5 3	2 15
10	M	6 44	4 43	3 15	6 40	4 47	3 10	6 37	4 51	3 6	6 27	5 2	2 52
11	Tu	6 46	4 42	4 24	6 42	4 46	4 19	6 39	4 50	4 15	6 28	5 2	4 2
12	W	6 47	4 41	5 33	6 43	4 45	5 28	6 40	4 49	5 24	6 29	5 1	5 12
13	Th	6 48	4 40	sets.	6 44	4 44	sets.	6 41	4 48	sets.	6 30	5 0	sets.
14	Fr	6 50	4 39	5 4	6 46	4 43	5 10	6 42	4 47	5 15	6 31	5 0	5 30
15	Sa	6 51	4 38	6 9	6 47	4 42	6 15	6 43	4 46	6 20	6 32	4 59	6 33
16	S	6 52	4 37	7 16	6 48	4 41	7 21	6 44	4 45	7 25	6 32	4 58	7 38
17	M	6 53	4 36	8 22	6 49	4 40	8 26	6 45	4 44	8 30	6 33	4 58	8 41
18	Tu	6 54	4 35	9 28	6 50	4 39	9 32	6 46	4 43	9 36	6 34	4 57	9 46
19	W	6 55	4 34	10 31	6 51	4 38	10 35	6 47	4 43	10 38	6 35	4 56	10 44
20	Th	6 57	4 34	11 36	6 52	4 38	11 39	6 48	4 42	11 41	6 36	4 56	11 43
21	Fr	6 58	4 33	morn.	6 53	4 37	morn.	6 49	4 42	morn.	6 36	4 55	morn.
22	Sa	6 59	4 32	12 48	6 54	4 36	12 46	6 50	4 41	12 44	6 37	4 55	12 41
23	S	7 0	4 31	2 1	6 55	4 36	1 59	6 51	4 41	1 56	6 38	4 55	1 49
24	M	7 2	4 31	3 15	6 57	4 35	3 12	6 52	4 41	3 8	6 39	4 54	2 56
25	Tu	7 3	4 30	4 20	6 58	4 35	4 16	6 53	4 40	4 12	6 40	4 54	3 57
26	W	7 4	4 30	5 20	6 59	4 35	5 24	6 54	4 40	5 20	6 40	4 54	5 5
27	Th	7 5	4 29	6 28	7 0	4 35	6 22	6 55	4 40	6 18	6 41	4 54	6 4
28	Fr	7 6	4 29	rises.	7 1	4 35	rises.	6 56	4 40	rises.	6 42	4 54	rises.
29	Sa	7 8	4 29	5 16	7 3	4 35	5 20	6 58	4 40	5 24	6 43	4 54	5 39
30	S	7 9	4 28	6 23	7 4	4 34	6 28	6 59	4 39	6 32	6 44	4 54	6 43

D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	ALL SAINTS. <i>Holyday of Obligation.</i> Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12.
2	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Epist. Phil. i. 6-11; Gosp. Matt. xxii. 15-21.
3	Monday	All Souls. (Nov. 2.)
4	Tuesday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Wednesday	Of the Octave.
6	Thursday	Of the Octave. <i>See of Baltimore founded, 1791.</i>
7	Friday	Of the Octave.
8	Saturday	Octave of All Saints. The Four Coronati, Martyrs.
9	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. Patronage of B. V. M. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18-26.
10	Monday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicus, and Nympha, Martyrs.
11	Tuesday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Wednesday	St. Martin, Pope and Martyr.
13	Thursday	St. Didacus, Confessor. <i>Bp. Van de Velde, Natchez, died, 1855.</i>
14	Friday	St. Stanislas Kostka, Confessor. <i>Charles Carroll of Carrollton died, 1832.</i>
15	Saturday	St. Gertrude, Virgin.
16	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. Epist. 1 Thess. i. 2-10; Gosp. Matt. xiii. 31-35.
17	Monday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Tuesday	Dedication of SS. Peter and Paul.
19	Wednesday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Thursday	St. Felix of Valois, Confessor.
21	Friday	Presentation of the B. V. M. <i>Bp. Barry, Savannah, died, 1859.</i>
22	Saturday	St. Cecilia, Virgin and Martyr.
23	SUNDAY	TWENTY-FIFTH AND LAST SUNDAY AFTER PENTECOST. St. Clement, Pope and Martyr. Epist. Phil. iii. 17-iv. 3; Gosp. Matt. xxiv. 42-47; Last Gosp. Matt. xxiv. 15-35.
24	Monday	St. John of the Cross, Confessor. <i>Cons. Abp. Lamy, Santa Fe, 1850.</i>
25	Tuesday	St. Catherine, Virgin and Martyr.
26	Wednesday	Dedication of St. John Lateran. (Nov. 9.) St. Peter of Alexandria, Bishop and Martyr.
27	Thursday	Votive of the Blessed Sacrament.
28	Friday	Feria.
29	Saturday	Vigil of St. Andrew.
30	SUNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom xiii. 11-14; Gosp. Luke xxi. 25-33. <i>Cons. of Abp. Kenrick, St. Louis, 1841.</i>

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MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	6	3 2 ev.	2 50 ev.	2 38 ev.	2 26 ev.	2 1 ev.
New Moon.....	13	6 23 mo.	6 11 mo.	5 59 mo.	5 47 mo.	5 22 mo.
First Quarter.....	20	6 31 mo.	6 19 mo.	6 7 mo.	5 55 mo.	5 30 mo.
Full Moon.....	28	11 30 mo.	11 18 mo.	11 6 mo.	10 54 mo.	10 29 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	M	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Tu	7 10	4 28	7 34	7 5	4 34	7 40	7 0	4 39	7 46	6 44	4 54	7 57
3	W	7 11	4 28	8 46	7 6	4 34	8 51	7 1	4 39	8 57	6 45	4 54	9 11
4	Th	7 12	4 28	9 55	7 7	4 34	9 59	7 2	4 39	10 6	6 46	4 54	10 18
5	Fr	7 13	4 28	11 10	7 8	4 33	11 16	7 3	4 39	11 19	6 47	4 54	11 21
6	Sa	7 14	4 28	morn.	7 9	4 33	morn.	7 4	4 38	morn.	6 47	4 54	morn.
7	S	7 15	4 28	12 31	7 10	4 33	12 29	7 5	4 38	12 26	6 48	4 54	12 23
8	M	7 16	4 28	1 35	7 11	4 33	1 31	7 6	4 38	1 24	6 49	4 54	1 16
9	Tu	7 17	4 28	2 15	7 12	4 33	2 10	7 7	4 38	2 5	6 50	4 54	1 55
10	W	7 18	4 28	3 5	7 13	4 33	2 59	7 8	4 38	2 55	6 50	4 54	2 40
11	Th	7 19	4 28	3 45	7 14	4 33	3 40	7 9	4 38	3 34	6 51	4 55	3 20
12	Fr	7 20	4 28	5 5	7 15	4 33	4 59	7 10	4 38	4 54	6 52	4 55	4 40
13	Sa	7 21	4 28	6 15	7 16	4 33	6 10	7 11	4 38	6 4	6 53	4 55	5 47
14	S	7 22	4 28	sets.	7 16	4 33	sets.	7 11	4 38	sets.	6 54	4 55	sets.
15	M	7 23	4 28	5 38	7 17	4 33	5 44	7 12	4 38	5 49	6 55	4 56	6 8
16	Tu	7 24	4 29	6 44	7 18	4 34	6 50	7 13	4 39	6 56	6 56	4 56	7 15
17	W	7 24	4 29	7 40	7 18	4 34	7 46	7 13	4 39	7 42	6 56	4 56	7 59
18	Th	7 25	4 29	8 43	7 19	4 34	8 49	7 14	4 40	8 54	6 57	4 56	9 10
19	Fr	7 25	4 29	9 54	7 20	4 34	9 59	7 14	4 40	10 4	6 58	4 57	10 14
20	Sa	7 26	4 30	11 4	7 20	4 35	11 7	7 15	4 41	11 10	6 58	4 58	11 14
21	S	7 26	4 30	morn.	7 21	4 35	morn.	7 15	4 41	morn.	6 59	4 58	morn.
22	M	7 27	4 31	12 16	7 21	4 36	12 14	7 15	4 42	12 12	6 59	4 59	12 8
23	Tu	7 27	4 31	1 24	7 22	4 36	1 18	7 16	4 42	1 14	7 0	4 59	1 4
24	W	7 28	4 32	2 27	7 22	4 37	2 21	7 16	4 43	2 16	7 0	5 0	2 2
25	Th	7 28	4 32	3 42	7 22	4 37	3 26	7 16	4 43	3 20	7 0	5 1	3 1
26	Fr	7 28	4 33	4 45	7 23	4 38	4 39	7 17	4 44	4 34	7 1	5 1	4 29
27	Sa	7 29	4 33	5 40	7 23	4 38	5 43	7 17	4 44	5 37	7 1	5 2	5 20
28	S	7 29	4 34	5 56	7 23	4 39	6 50	7 17	4 45	6 44	7 1	5 2	6 25
29	M	7 29	4 34	rises.	7 23	4 39	rises.	7 18	4 45	rises.	7 2	5 3	rises.
30	Tu	7 29	4 35	6 23	7 23	4 40	6 30	7 18	4 46	6 37	7 2	5 3	6 55
31	W	7 30	4 36	7 40	7 24	4 41	7 46	7 18	4 47	7 51	7 2	5 4	8 8
		7 30	4 37	8 55	7 24	4 42	9 1	7 19	4 48	9 7	7 3	5 5	9 20

D. of Mon.	Day of Week.	CALENDAR.
1	Monday	ST. ANDREW, APOSTLE. (Nov. 30.)
2	Tuesday	St. Bibiana, Virgin and Martyr.
3	Wednesday	St. Francis Xavier, Confessor. <i>Abp. Carroll, Baltimore, died, 1815.</i>
4	Thursday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	Friday	Feria. St. Sabbas, Abbot. <i>Fast. Cons. Bp. Quinlan, Mobile, 1850.</i>
6	Saturday	St. Nicholas of Myra, Bishop and Confessor.
7	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10.
8	Monday	IMMACULATE CONCEPTION OF THE B. V. M. <i>Holyday of Obligation. Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. Council of Vatican opened, 1869.</i>
9	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. (Dec. 7.)
10	Wednesday	Of the Octave of the Immaculate Conception. St. Melchiades, Pope and Martyr.
11	Thursday	St. Damasus, Pope and Martyr. <i>Fr. Sorel killed on the Yazoo, 1729.</i>
12	Friday	Of the Octave. <i>Fast.</i>
13	Saturday	St. Lucy, Virgin and Martyr.
14	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John. i. 19-28.
15	Monday	Octave of the Immaculate Conception.
16	Tuesday	St. Eusebius, Bishop and Martyr.
17	Wednesday	Ember Day. <i>Fast.</i>
18	Thursday	Expectation of the B. V. M.
19	Friday	Ember Day. <i>Fast. Bp. Melchior died, 1873.</i>
20	Saturday	Ember Day. Vigil. <i>Fast.</i>
21	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1. Cor. iv. 1-5; Gosp. Luke iii. 1-6. <i>Cons. Bp. Ireland, Coadj. St. Paul, 1875.</i>
22	Monday	ST. THOMAS, APOSTLE. (Dec. 21.)
23	Tuesday	Feria.
24	Wednesday	Vigil. <i>Fast.</i>
25	Thursday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist. Tit. ii. 11-15; Gosp. Luke ii. 1-14. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	Friday	ST. STEPHEN, FIRST MARTYR.
27	Saturday	ST. JOHN, APOSTLE AND EVANGELIST.
28	SUNDAY	HOLY INNOCENTS. Less. Apoc. xiv. 1-5; Gosp. Matt. ii. 13-18.
29	Monday	St. Thomas of Canterbury, Bishop and Martyr.
30	Tuesday	Of the Octave.
31	Wednesday	St. Sylvester, Pope and Confessor.

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**Our Holy Father, Leo XIII.**

## OUR HOLY FATHER, LEO XIII.

IN the heart of Italy, surrounded by reminders of ancient glory, Carpineto, perched on the Volscian Mountains, has been the dwelling-place of the family of our Holy Father since before the time of Rome itself. In this pretty town Gioacchino Pecci was born on the 2d of March, 1810; Pius VII. being then in captivity. His childhood was spent in a home not less pious and happy than noble and refined. Sweetness of temper, readiness to oblige, and withal a quiet and serious behavior, marked his early as his later life. When old enough he was sent to the Roman College conducted by the Jesuits, who had recently been brought back to Rome and the world, to the joy of all sincere Catholics. He made his final studies in the Academy of Nobles, where those of high birth are prepared for the ecclesiastical state. The Church in bestowing its dignities recognizes no aristocracy but that of virtue and ability, yet she is too just not to make provision for the rich and the noble as well as for the poor and the obscure; while she has been glorified by thousands who have risen to her highest honors from abject poverty, she has ever welcomed the genius inherited from a long line of distinguished ancestors when it has come accompanied by worth and good intentions. The young nobleman from the first had given proofs of his piety and talents. His taste and aptitude for learning, in spite of his modesty, made him known to Gregory XVI., always ready to detect genuine merit. As soon as he was ordained he was appointed a domestic prelate. It was not long before a task was given Monsignor Pecci that had been too much for older and more experienced men. Benevento, though in the midst of the kingdom of Naples, had for centuries been an appanage of the Holy See. Independent of Naples, to which it naturally belonged, and far from Rome, to which it was nominally subject, its people, noble and common, had been used to laugh at the authority of the delegates set over them by the mild and easy Roman government. For years it had been given over to smuggling and brigandage, and on these many of its proudest families subsisted. The learned and courtly young Monsignor Pecci was kindly received by these

brigand nobles, who brought him an honored guest to their castles. They were really glad of his coming, for they had been used to see in their delegate men who, while helpless in the presence of flagrant crime, yet rendered themselves hateful by a parade of empty severity. Here was a civil and pleasant-faced scholar who would bury himself in his books and let every one attend to his own welfare. Suddenly, without the customary warning from their Roman friends, the brigands were attacked in all their fastnesses on the same day. This was without precedent, and expostulations arose even in the Vatican ; but in vain. The Pope stood by his delegate, and brigandage and smuggling were stamped out in Benevento. Rome and Naples together thanked Monsignor Pecci for his achievement. From mountainous Benevento he was sent as delegate to Perugia in lovely Umbria. In this country of blue skies, yellow hills, and dark-leaved olive-trees he spent some time pleasantly enough. But he was needed elsewhere, and, having been made Archbishop of Damietta *in part.*, he went as nuncio to the court of Brussels. Here his skill, as well as his agreeable manners, endeared him to King Leopold, who parted from him with regret, and, it is said, recommended him for the cardinal's hat. In 1846 Archbishop Pecci was appointed to the See of Perugia, and he was warmly hailed by its citizens, who had not forgotten him. Though strongly sympathizing with the yearnings of his countrymen, he did not countenance the radical desires of the atheists ; these sought to pervert a lawful fondness for the beautiful land into a blind passion that would lead it to ruin. As Filicaja had said of Italy long before :

" O fosse tu men bella od almen più forte.  
 On de più ti paventasse od assai ti amasse meno  
 Che del tuo bello ai rai par che si strugga.  
 E pur ti sfida à morte ! " \*

By his firm and dignified attitude in the face of all the troubles that came to Umbria during his residence there Archbishop Pecci showed that religion is the best promoter

\* " O would thou wert less comely or at least more strong,  
 That they might fear thee more or love thee less  
 Who seem to perish, happy, in thy beauty's rays,  
 And yet bring death upon thee ! " \*

of patriotism, and that in becoming a priest he did not cease to take pride in the glory of his country. He was made a cardinal December 19, 1853. When the Italian government took possession of Umbria he counselled his flock to peace, and kept on in the work of his diocese undisturbed by the political troubles around him. At the death of Cardinal De Angelis, in July, 1877, Cardinal Pecci was made *Camarlingo*, or Chamberlain. Appointment to this office has generally been thought to work as a practical exclusion of a cardinal from all chance of succeeding to the Papacy, and history furnishes grounds for this belief. But when Pius IX. died, amid universal mourning, Providence evidently designed him for Pope. Mr. O'Byrne, in his *Lives of the Cardinals*, says of His Holiness: "Possessing unmistakable literary talent, he never became a *littérateur*. The turmoil of his time left him little opportunity for literary pursuits. An elegant Latin poet, his imaginative power found expression in Latin hymns—models of purity and eloquence and of exalted feeling. His classic compositions in Latin and Italian will by and by find a place in the literary history of the conflict between faith and unbelief—between Church and State in Italy. No more cogent piece of reasoning will be found in modern Catholic literature than his reply to Renan's daring impeachment of the divinity of the Saviour, and our time has not seen an abler statement of the mission of the Church in the world than his now famous pastoral on the 'Church and Civilization.'" He was elected February 20, 1878, and crowned Pope on March 3. In making himself the thirteenth Leo, Cardinal Pecci chose a name suggestive of piety, learning, and statesmanship.

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"A GARLAND gay I bring you here,  
And at your door I stand:  
'Tis nothing but a sprout, but 'tis well budded out,  
The work of our Lord's hand.

"So dear, so dear hath Christ lov'd us,  
And for our sins was slain,  
Christ bids us turn from wickedness  
And turn to the Lord again."

—*Ancient May-day Song.*



**Most Rev. John Baptist Purcell, D.D., Archbishop of Cincinnati.**

**THE MOST REV. J. B. PURCELL, D.D.**

IF the wealth of the Church, as was said long ago, consists in the poor that crowd its sanctuaries, and in the piety and learning of its ministers, then the American Catholic Church is rich beyond measure. In this free land it is emphatically the Church of the poor; from friend and foe it receives this more than royal title. Nor has that other element of wealth, the piety and learning of its bishops and priests, been wanting. Never has the world seen ministers of Christ more worthy of the name than the bishops whom God chose to be the first sowers of the seed of Catholic faith in the fruitful soil of America. While their learning has most ably taught and defended the Christian truths, their lives have preached still more eloquently the divine claims of the Catholic religion. They were in all things worthy of their exalted vocation; the zeal of all and the great intellectual abilities of many of the first American bishops have made some of the brightest pages in the history of the Church in this century. Foremost among these illustrious men, nearly all of whom have finished their course and received their eternal reward, stands the venerable and venerated Archbishop of Cincinnati, Most Rev. J. B. Purcell, the honored associate of Bishops Flagnet, Bruté, Kenrick, and Hughes in laying the strong foundations of the Catholic Church in the United States. A large volume could hardly do justice to the wondrous works of the forty-five years of the episcopacy of the aged but hale and vigorous metropolitan of Cincinnati. Few bishops of the Church are more widely known, none is more universally esteemed and loved. His name touches a chord of affection in the hearts of numberless thousands who know him only by the fame of his good deeds, while in the great West, where he has ruled so gently and faithfully the Church of Christ for nearly a half-century, men of all creeds and classes pay him a homage which they give to no other. Though he will soon count four-score years, he is hale and hearty "as an oak that is covered with snow-flakes." The winter of life has not reached him, for he seems still to possess the tireless vigor which runs through the whole record of his episcopal life. Age has, at least, not touched the

youthful freshness of his apostolic soul. When we think of the long service of this eminent apostle and the years that are still promised, we are reminded of the words once spoken of an aged statesman of France—death seems to have forgotten him. May it not remember him for many, many years! is our prayer, which will find a deep echo in the hearts of millions of Catholics in this country.

Of the life of John Baptist Purcell we can give only the faintest outline. He was born of humble, pious parents, seventy-eight years ago, in the little town of Mallow, county of Cork, Ireland. In his childhood he gave signs of the fervent piety and the great talents which have done so much for the glory of God and the growth of Catholic faith. In one of the schools of his native town he acquired a knowledge of and a love for the classics, which has always been one of his distinctive mental traits. God blessed him both with a quick mind and a retentive memory. Destined for the priesthood, his parents hoped that the young Levite would enter the college of Maynooth on the completion of his classical studies. But God permitted this intention to be thwarted that he might make their son an instrument of greater good. The failure of parental plans prepared the way for a brighter future for their promising son than their warm parental love ever dreamed of. In his eighteenth year this candidate for the priesthood, with a heart all aglow with love for his divine vocation, left his home to seek in the United States a broader field of usefulness. His solid, thorough education procured for him immediately a position as tutor. He was thus occupied two years, and at the same time he was training his mind for higher studies. In June, 1820, he gained admission to Mt. St. Mary's College, Emmitsburg, an institution that has given to the American Church an army of learned, faithful bishops and priests. During its long existence this school has counted among its pupils many ripe scholars, but among them all, whether they devoted themselves to the sanctuary or engaged in the secular pursuits of life, there is not one who is the intellectual superior of the beloved protégé of the saintly Dubois and Bruté. After three years of study he received minor orders from the hands

of Archbishop Maréchal. In the following year he was sent to France to complete his theological course. At St. Sulpice, Paris, his soul drank in the ecclesiastical spirit in all its fulness. The pious disciples of the venerable Olier left a deep and lasting impression of the admirable training of the order and their own personal virtues upon the mind and heart of the young and brilliant ecclesiastic from America. He had the good fortune to know the illustrious and self-sacrificing Quelen, then Archbishop of Paris. It is not difficult to trace in the episcopal life of the young priest who knelt on May 21, 1826, in the sanctuary of the grand cathedral of Notre Dame to receive the dignity of the priesthood from Archbishop Quelen a strongly-marked resemblance to that prelate, whose name was a synonym for charity. The lives of both have been made beautiful by their tender, Christ-like love for the orphan, the outcast, the sick, and the dying. Of the three hundred who were ordained with Archbishop Purcell only one survives—Louis Eugène Regnault, Archbishop of Rheims.

Immediately after his return to the United States the young priest was appointed professor of philosophy. But his zeal was not confined to the class-room. Whenever an opportunity was offered he sought the confessional and the pulpit, and always to the great spiritual profit of all to whom he ministered. In 1828 he became president of the college. During his term of office he received two pupils who were destined to hold exalted positions in the American Church—John Hughes, afterwards the great Archbishop of New York, and John McCloskey, the first American Cardinal.

The presidency of Mt. St. Mary's was soon to be succeeded by a greater honor and a more striking proof of the esteem in which the prelates of the country held this young, talented, energetic priest. In the eighth year of his priesthood the Holy See appointed him to succeed Bishop Fenwick as Bishop of Cincinnati. The promise of his youth was now ripening into perfect fruit. On October 13, 1833, he received episcopal consecration from Archbishop Whitfield, of Baltimore. The assistant consecrators were Bishops Dubois and Kenrick. His fellow-pupil, Father Eccleston, afterwards archbishop, preached the consecration sermon. The new bishop accepted a heavy burden. He was selected to rule

a diocese which comprised the States of Ohio and Michigan. Wide as was the territory, imposing endless physical toil and suffering, which unflagging zeal alone could bear, it was still more wild, rugged, and uncultivated. There were but few priests to assist him, and his flock were poor, scattered, and easily numbered. What a strange, almost miraculous change the forty-five years of the episcopacy of John Baptist Purcell has wrought on the fertile banks of the Ohio ! The sweetest, richest benedictions of God seem to have fallen upon his extensive diocese from the hour when he stood at the altar of the only church in his episcopal city to address words of hope and consolation to his little fold. He found his diocese almost a desert, as far as the faith was concerned ; by the zeal of his ministry it has bloomed into a fair and beautiful garden. The tale of the swift and firm progress of the Church in the Diocese of Cincinnati is so marvellous, the contrast between 1833 and 1878 so great, that the present generation, still looking upon the face of the gentle, tender-hearted apostle who has done this stupendous work, can hardly believe that it came from so small and humble a beginning. In the greatness of his successful labors is revealed the splendor of the virtues which humility would fain hide from the eyes of men. The material results of his toil are visible to men : but God alone can see and fitly compensate the trials, the struggles, the griefs which the great, patient, trustful heart of this man of God has borne, for the glory of his Divine Master and model, during half a century. "He has sown often in sorrow but he has reaped in joy."

Out of the original diocese entrusted to the sleepless watchfulness of Archbishop Purcell four great, flourishing dioceses have been formed : Cleveland, Detroit, Columbus, and Marquette. When he went to Cincinnati there were only sixteen churches ; now churches are counted by the hundreds. The few bare, wooden structures in which the Catholics of his diocese then worshipped have been replaced by magnificent temples, many of which are hardly equalled in cost and architectural beauty by the churches of any other diocese in the country. There were then but a score of priests in all this vast vineyard. As the harvest increased so did the laborers ; so the former diocese of Cincinnati can now count

nearly eight hundred priests, two hundred of whom belong to the archdiocese. In the State of Ohio monuments of the zeal of Archbishop Purcell meet the traveller on every side. Monastic institutions, convents, schools, hospitals, orphan asylums, charitable foundations to alleviate every want of humanity seem to have arisen from the earth like magical creations. Perhaps in no diocese in the country are represented so many religious communities. He has given a cordial welcome and fatherly guidance to the Jesuits, Franciscans, Passionists, and Priests of the Precious Blood. The female religious communities are still more numerous: there are Sisters of Charity, Ursulines, Franciscans, Sisters of Mercy, Ladies of the Sacred Heart, Sisters of the Good Shepherd, and Little Sisters of the Poor. All these communities are large and flourishing. The walls of a hundred edifices consecrated to charity or Christian education are the enduring pages in which the life of this patriarch of the Catholic American Church is written. As long as they shall stand the memory of him to whom they owe their erection shall be fresh and fragrant.

At the opening of his episcopal life his erudition and controversial powers were tried in his memorable debate with Alexander Campbell, the founder of a sect which has since grown rich and powerful. Forty years ago there existed in the West a bitterness of bigotry which has now become extinct, or, if it exist at all, is confined to places settled by emigrants from New England. In Cincinnati Lyman Beecher had done much by his strong, rude oratory to feed the flames of religious hatred. The Catholics were a very small minority of the population. The cowardice which is always associated with bigotry delighted to insult them in their weakness. In public and private the Catholic faith was attacked with falsehood, sneer, and ridicule. The able pen of the young bishop defended the faith in the columns of the *Catholic Telegraph*, while in the pulpit and the public rostrum he spoke with a force and an eloquence that compelled the admiration of the mockers of the Catholic religion. Still, the plague of bigotry became more widespread and intense. In a moment unfortunate for those who desired nothing so much as the destruction of the Catholic Church the cham-

pion of Protestantism in the West, Alexander Campbell, challenged to public debate any defender of Catholicity who would be bold enough to lift a lance in its behalf. The young bishop saw the great gain that would result to the Church by a discussion of its doctrines before those who knew them only from the lips or writings of her enemies. He accepted the gauge of battle. The debate lasted over a week. Every advantage by the rules of the discussion was given to Campbell; he was permitted to choose any point of attack, and the bishop held himself ready to defend the whole body of Catholic faith. But in his hands the faith was safe, as the controversy proved. The bishop by his ability, which surprised even his Catholic friends and confounded his opponent, won for religion a great victory. It would be impossible to measure the benefits of that triumph. It silenced the tongue of falsehood, uprooted religious prejudice, and gave the first knowledge of Catholic faith to many who afterwards became converts. The Catholic religion could no longer be despised in Cincinnati, and Catholics from that hour took a manly pride in the faith of their fathers. In 1850 Cincinnati was made an archiepiscopal see. Archbishops Purcell and Hughes received the pallium together in the Pope's private chapel; Pius IX. also made him assistant-bishop at the pontifical throne and domestic prelate of his household. In seniority he is now the fifth bishop of the Catholic world. Two years ago he celebrated the fiftieth anniversary of his priestly ordination. It was a day that will never be forgotten by those who witnessed the celebration. From all parts of the diocese came delegations of priests and laity to honor the great priest whom God had given to the American Church. Venerable prelates were present to offer in person their congratulations, while others, not only of this country but also of Europe, sent messages of affection. From the Vatican Pius IX. sent a tender papal benediction. There were testimonials of esteem and gratitude without number; grand processions, costly gifts, eloquently-worded addresses—all told what a strong hold he had upon the affections of the people. The crown which human love placed on his brow in the celebration of his golden jubilee was worth more than a royal diadem.

When a priest reaches his fiftieth year of labor in the ministry—and they are exceedingly few who attain that age—he is hanging, as a rule, on the verge of the grave; his toil for others is ended. Not so with this giant among men, this pious, edifying prelate. For him to live is to work, and everything done to save souls receives his generous encouragement. Every week he spends hours in the confessional, notwithstanding his weight of years and many other occupations. Every year he visits the churches of his extensive diocese, confirming thousands. In the gray of the morning he is kneeling before the altar, preparing for the adorable Sacrifice, and after the shades of night have fallen many of the poor and the sick, the distressed and bereaved of his flock listen for the sound of the footsteps of their best spiritual consoler and most generous benefactor. The orphans of his diocese crowd around his knees with the freedom and joy which indulged children show to an affectionate father. There is not a parochial school which he does not yearly visit, and no one wins more easily the hearts of the children. In these and many more works of God the days of this venerable prelate are spent. He never wearies in well-doing. In four years more he will have reached the fiftieth anniversary of his episcopal consecration. It is a long time, it may be said, in the life of one who has passed three-score and ten years. But it is long only when that scriptural span of life is coupled with the weakness of body and mind that usually attend it. In Archbishop Purcell there has been no such wasting. Time has dealt with him as tenderly as he has dealt with others. It has silvered his hair, but his form is erect as it was when he was the youngest bishop of this country. The pulses of his life have all the vigor of his manhood; and his strong, active mind, that still finds hours for deep study, shares in that bodily vigor. It is therefore highly probable that he will live to celebrate the golden jubilee of his episcopacy. That he may see the light of that glad festival is the prayer of tens of thousands! It would most gloriously crown a life which is interwoven as threads of gold with the greater portion of the history of the Catholic American Church.



### MADAME BARAT.

MADELEINE LOUISE SOPHIE BARAT, the foundress of the Society of the Ladies of the Sacred Heart, was born in the village of Joigny, in Burgundy, on the 12th of December, 1779. The child of parents in a very humble rank of life, she was destined by Divine Providence to become the spiritual mother of perhaps the most flourishing of modern religious societies, and one whose specific work was to be that of educating young ladies belonging to the higher classes of society. The training which fitted her for this end was peculiar. Her only brother, Louis Barat, eleven years her senior, and an ecclesiastical student, was obliged to

leave the seminary during the persecutions which the Church underwent in 1789 and the succeeding years, and on returning home was so much struck by the fine qualities and precocious intelligence which he noted in his little sister, that he resolved to devote himself to the work of her education. Under his kind but often severe training Sophie passed nearly ten years, learning Latin, Greek, Spanish, Italian, studying the sciences, and becoming familiar with Holy Scripture and the writings of the Fathers and Doctors of the Church. When she was sixteen her brother was ordained, and she went to live with him in Paris. In her twentieth year she made the acquaintance of Father Varin, at that time a member of a society called by the name of the Sacred Heart, but who later entered the Society of Jesus at the time of its re-establishment. Her vocation to the religious life had been marked, even from her earliest childhood, but up to this time her inclinations had seemed to turn in the direction of the Carmelite cloister. Father Varin, to whom the idea of a religious order of women devoted to the propagation of devotion to the Sacred Heart and to the higher education of girls had been bequeathed by the saintly Father de Tournely, asked her to consider seriously whether it were the will of God that so exceptional a training and so many gifts as had been bestowed upon her should not be used for the benefit of others. His own views as to her vocation were clear. He had discerned in her the qualities necessary for a foundress, and recognized in the providential development they had received clear indications of the Divine will. Sophie Barat acquiesced simply in a decision which seemed to run counter to her own attraction for the hidden life, and patiently continued the work of teaching, which, with two or three companions, she had already begun. On the 21st of November, 1800, the Feast of Our Lady's Presentation, the foundation of the Society of the Ladies of the Sacred Heart was laid at Paris, when Sophie, with three companions, pronounced the act of consecration to that Divine Heart in a little chapel in the house where they lived, and afterwards received communion. The first house of the society was, however, founded at Amiens in 1801, when a small school for young ladies, already established in that town, was transferred to its care.

In 1802, shortly after her twenty-third birthday, Madame Barat was elected superior of the community in which she was the youngest and the humblest member. She retained this office from that period until her death, in her eighty-sixth year, in 1865. Sixty-six years of this long and fruitful life had been passed in religion. Before it closed Madame Barat had seen her institute solemnly approved at Rome by three successive pontiffs, had herself founded one hundred and fifteen houses in various parts of Europe, and had sent her daughters to establish others in the New World. At her death the society was divided into fifteen vicariates, each ruled by a superior-vicar, subject to the authority of the superior-general, who always has her residence in Paris. Since then this number has been increased. In 1876 there were three in the United States, one in British America, and one in Spanish America, containing over eleven hundred religious. The number of houses in all parts of the world at present is over one hundred, and the total number of members upwards of four thousand. Madame Barat was succeeded in the office of superior-general by Madame Goëtz, who died in 1874 and was replaced by the present head, Madame Lehon.

The first American mission of this society was founded at St. Charles, in the diocese of St. Louis, at the instance of Bishop Dubourg, of New Orleans—the prelate who gave the suggestion which resulted at Lyons, France, in the foundation of that greatest of good works, the Society for the Propagation of the Faith. Its first superior was Madame Philippine Duchesne, a heroic and saintly soul, who stands in the annals of the Society of the Sacred Heart second only to its founder. At St. Charles the society at first devoted itself to the care of the Indians and negroes. The two vicariates of New Orleans and St. Louis are now in a most flourishing condition. That of New York, which has its novitiate at Kenwood, near Albany, comprises eight houses in the States of New York, Rhode Island, Ohio, and Michigan, upwards of five hundred religious, many novices and postulants, and flourishing schools, both for the education of young ladies and the training of poor children.

The cause of Madame Barat's beatification has already

been introduced at Rome, and a prayer under her invocation, which was sanctioned by the late revered Pontiff, Pius IX., is widely used. Concerning her sanctity there is but one sentiment, and it is hoped and believed that it will yet receive the seal of canonization.

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## IRELAND AND ENGLAND CONTRASTED.

CARDINAL MANNING, in the third chapter of his admirable work on the *Glories of the Sacred Heart*, describes, with feelings of sadness welling up from a heart stricken with sorrow, the condition of things in his native island for three hundred years past, where, *by destroying faith, they have made worship impossible*, and where, in London, *in that wilderness of sin*, this very day, all the places of worship would not contain more than a third of its teeming multitude—three millions. “Where,” he asks, “do the other two millions wander up and down?”

And he continues: “When I say these things I can never forget Ireland by our side—Ireland, poor, outcast, despised, downtrodden, hunted from field to field, from river to river, from mountain to mountain; and by the river-side and on the lonely moss the Holy Mass was offered; in the poor, rude earth-hovel the beads of our Blessed Mother were said; out among the woods and the bogs the sacraments of Penance and of Holy Communion were given; and *Dogma and Devotion have lived on, fervent and imperishable.*”

What an admirable book is this, the *Glories of the Sacred Heart*—an admirable blending of *dogma and devotion*. In reading it one feels as if studying the *Sum* of the Angelic Doctor over again, its dogmas kindled into devotion after the style of the *Paradise of the Christian Soul*.

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THE herbarium of Andrea Cesalpino, the physician of Pope Clement VIII., is the oldest in existence, having been made about 1563. He was one of the first who arranged his specimens according to classification founded on the organization and fructification of the plant. This collection is preserved at the Museum of Natural History at Florence.



**FATHER ANGELO SECCHI, S.J.**

AMONG the illustrious scientists whom death has claimed during the year 1878 none was more distinguished for industry and brilliant achievement than the subject of this sketch. Born, June 29, 1818, in Reggio, duchy of Modena, Italy, the name of Father Secchi adds lustre to the birth-place of Ariosto and Correggio. On November 3, 1833, Angelo Secchi entered the Society of Jesus, and having passed through the usual course, at the age of twenty-one was sent to teach grammar in the Roman College. In 1840 he was installed in the chair of physics in the College of Loreto, where he remained till 1844. In that year he went to Rome

to study theology. Four years later the revolution compelled him, with the rest of his brethren, to leave Rome, when Father Secchi proceeded to Stonyhurst, England, to complete his studies. In November, 1848, he came to the United States, taking up his residence at the Jesuit College at Georgetown, D.C. Of his sojourn there the following interesting particulars are given by Father Curley in the *College Journal*:

"I remember Father Secchi as a man who looked very much like Daniel Webster. He was dark, like an Italian, with a piercing but kindly eye, with projecting eyebrows. He was very energetic and fond of work. I remember one day Father Secchi came to me and asked me if I had not something for him to do. I had just made some observations, and gave them to him to calculate. - In a very short space of time he had the calculations made and was ready for more. He was only thirty-one when he came here, but looked much older. When he arrived at the college the president placed him at the head of the class of physics. This science was then the specialty of Father Secchi. At the close of the scholastic year the class of physics made a public exhibition. Father Secchi made an electrical battery large enough to magnetize a steel bar one hundred pounds in weight, and on the day of the exhibition this magnet was made to hold 1,600 lbs. The magnet is now at the college. While at the college Father Secchi wrote his treatise called 'Researches in Electrical Rheometry,' which was published in 1852 in the Smithsonian Contributions to Knowledge. This work is a very abstruse one. The delicate apparatus needed in the experiments, as shown in the treatise, Father Secchi made himself, as to buy them would have required a large amount of money. A room in the infirmary was fitted up for his especial use to make these instruments. Father Secchi never did any astronomical work at the college. Father De Vico was then professor of astronomy here, assisted by Father Sestini. This latter priest brought with him from Rome, when driven away, the six-inch object-glass of the telescope of that city. This glass, said Father Curley, he mounted with me in a wooden tube of our own make, and he continued his observations. He took his glass back again to Rome. Father De Vico was the astronomer at Rome. While on his way back to that city he died in London."

At Washington Father Secchi became acquainted with Capt. Maury, then director of the Naval Observatory, and he was the first in Italy to sustain the opinions of Maury on nautical meteorology. Summoned by his superiors in September, 1849, to the directorship of the observatory of the Roman College, he gave himself wholly to the study of the

science of astronomy, and proved himself a worthy successor of such able Jesuits as Fathers Clavio, Scheiner, Asclepius, Boscovich, and De Vico.

The labors of Father Secchi were so extensive and of such a nature that we can give here but a brief résumé of them. With means supplied by the liberality of Pius IX. in 1852 he proceeded to construct and equip a new observatory, in which his future work was carried on with intense energy. His studies were first directed to physical astronomy, then much neglected. In 1850 he published his first work on the planetary system, being his discoveries on the ring of Saturn; this was followed by works on Mars, Venus, Uranus, etc., as well as the asteroids and the moon. His untiring industry was further shown by his lengthy review of Struve's great work, and by remarkable studies upon the nebulae, comets, and falling stars. But it was to the sun that he devoted the greatest attention, and in 1851 he published a book on the distribution of heat on the solar surface. In 1860 he was sent by the Pope to Spain to observe a total eclipse of the sun, and ten years later was sent to Sicily on a similar mission by the Italian Government. As early as 1863, foreseeing the useful future of the spectroscope, he was among the first to use it in observing the distant stars; and when, in 1868, Janssen made his great discovery of the value of the instrument in solar observations, Father Secchi gave himself with such ardor to its use as led to the formation of the Society of Italian Spectroscopists. In 1856 Father Secchi brought about the establishment of a meteorological system of communication between the chief cities of the Pontifical States. In 1858 he constructed his meteorograph, for which he received, at the Paris Exposition of 1867, the great medal of honor and the rank of officer in the Legion of Honor. In 1862 he established the *Meteorological Bulletin*, in order that astronomical knowledge might be more generally diffused in Italy, and this publication contains much of his literary labor. His most important published works are *The Unity of Physical Forces*, *Physical Picture of the Solar System*, *The Sun*, and *The Stars*. The latter was his latest work.

This life of arduous and honorable toil was terminated,

after a painful illness, on Tuesday, February 26, 1878. Father Secchi received the benediction of His Holiness Leo XIII., and peacefully expired amid a circle of sorrowing friends.

## THE INDIAN AND THE TRADER.

IN 1769 a Susquehanna Indian came to Bethlehem, in Pennsylvania, to dispose of his peltry. A trader who belonged to another town accosted him thus :

“ Well, Thomas, an’t ye turned Moravian ? ”

“ Moravian ! Why think you so ? ”

“ Because,” replied the other, “ you used to come to us and sell us your skins and peltry, and now you trade them away to the Moravians.”

“ I understand now,” said the redskin ; “ hear me. See, friend : when Indian come to this place with his skins and peltry, very good ; white folk very kind to Indian, plenty good food to eat, pay Indian good money, and whatever Indian ask for his goods. But when Indian come to your place with his peltry, all call me : ‘ Come, Thomas ; here’s rum, plenty of it. Come, Thomas ; it won’t hurt Indian ’ ; and it is ‘ Come, Thomas,’ here and ‘ Come, Thomas,’ there ; ‘ Drink heartily, Thomas ; it won’t hurt good Indian.’ But why do people do so to Thomas ? The better to cheat poor Indian. But when your people have got from good Indian all you want, you’ve done him drunk, and call him a drunken dog, and kick bad Indian out of the room.

“ See ! this the way you cheat poor Indian when he comes and deal with you. Now, you know when Thomas comes to your town again, you may say to one another : ‘ Ah ! Indian Thomas come again ! He no more Moravian ; for Indian Thomas come to us to be made drunk again—to be cheated—to be kicked out of the room, and be called a *drunken dog* again ! ’ ”—*Duponceau, Historical and Philosophical Transactions*, Philadelphia, 1815.

KING HENRY I. of England is said to have settled the yard by the length of his own arm.

## THE ROUND TOWERS OF IRELAND.

THERE are no structures in Europe, perhaps in the world, that have caused so much discussion as the Round Towers of Ireland; for, as there are no literary memorials of the exact time of their erection, nor by whom, conjecture has been nearly exhausted in the enquiries concerning them. Though history is silent as to the time of their erection, founders, or use, yet the minute researches of antiquarians leave little room to doubt of their having been erected for belfries; which opinion is confirmed somewhat by their shape, for though they differ in many respects, yet all have four apertures near the top, answering to the cardinal points, probably to let out the sound.

The tower of Ardmore, in the County Waterford, strengthens the opinion that they were belfries; for near the top, inside, are still three pieces of oak, evidently for hanging a bell. There are also two channels cut in the sill of the door, where the rope may be supposed to have come out, the ringer standing outside. This tower is well built of hewn stone, which leads to the conjecture that its erection is much later than some have imagined—probably in the ninth or tenth century.

The first foreign writer who was struck with the singular appearance of these towers was Giraldus Cambrensis, who landed in Ireland a few years after the English invasion in the twelfth century. Cambrensis called them "*Turres ecclesiasticas, quæ more patriæ, arctæ sunt et altæ, nec non rotundæ*" (Ecclesiastical towers which, after the fashion of the country, are slender, high, and round). Taking ecclesiastical in the widest sense—belonging to a place for religious worship—it does not determine the time of the erection nor the particular use for which they were intended.

Many Irish antiquarians pretending to superior knowledge, as Molyneux (writing in 1685), have declared, or guessed, they were built by the Danes—sometimes for watch-towers, at other times for belfries. Cambden (1580) is unfavorable to the first, and argues that they were ecclesiastical. Dr. Ledwich discovered what no one else ever ventured to say, and no one but a man of his fancy could have discovered,

that "Cambrensis saw the Irish in the very act of building these towers." If such had been the case, no doubt Cambrensis would have so stated. This is the same Dr. Ledwich who, when vicar of Aghaboe, near the close of the last century, obtained considerable notoriety by the publication of his *Antiquities of Ireland*, wherein he denies the truth of the existence of Saint Patrick.

The arguments of Molyneux, or any other writer, that the ancient round towers of Ireland were the work of the Danes are fallacious. The Danes never erected such in their own country, nor in England or Scotland, which they possessed longer than they did Ireland. In fact, so far from the Danes introducing stone architecture into Ireland, they found it flourishing in that country, and burned and ruined the finest buildings and destroyed every kind of civilization wherever their ravages extended—thus doing in Ireland precisely as they did in France and England, as all historians testify.

Other writers claim the round towers of Ireland to be of Persian origin. The learned Dr. Hyde, who spent years of research and study on the subject, says in his *History of the Religion of the Ancient Persians and Magi*, published in 1700: "A sect of Persians, called Parsi or Guebri, transferred at least a part of the pagan worship to fire. They had an unusual fire in the temple, where they kindled all the fires in their houses, which were previously extinguished; and this was most probably the use of the round towers of Ireland, which we believe to be of Phœnician origin." The same author further states that in the Persian Saddar of Zerdust the fire-temple or tower is written *aphrinaghan*, the house of prayer; in the Irish it is written *tiafrion*, the house of blessing.

The historian Keating, on the subject of sacred fires in Ireland, says that during the reign of King Tuathal (A.D. 79–109) that monarch erected four magnificent palaces, in one of which the fire "Tlachtga" was ordained to be kindled. The use of this sacred fire was to summon the priests, augurs, and druids to assemble upon the eve of All Saints (Halloweve), in order to consume the sacrifices that were offered to their pagan gods; and it was established,

under penalty of a heavy fine, that no other fire should be kindled upon that night throughout the kingdom, so that the fire which was to be used in the country was to be derived from this holy fire.

Another sacrifice was offered upon the first day of May, which was called the Convocation of Visneach, and was in honor of the principal pagan deity of the island, whom they adored under the name Beul, or Beal. Upon this occasion two fires were kindled in every territory of the kingdom. A solemn ceremony, at this time, was to drive a number of cattle of every kind between these fires; this was conceived to be an antidote and a preservative against the murrain, or any other pestilential distemper among the cattle, for the year following. And from these fires that were made in worship of the god Beul, or Beal, the day, upon which the Christian festival of St. Philip and St. James is observed, is called in the Irish language "*La Bealtinne*." The derivation of the word is thus: *La* in Irish signifies a day; *Beul*, or *Beal*, is the name of the pagan deity; and *teinne* is the same with fire in the English—which words, when they are pronounced together, sound "*La Bealtinne*."

Remnants of these ancient customs, in perhaps a modified form, still exist in several parts of Ireland. In the streets and suburbs of Dublin "*May-fires*" are lighted on May-eve; and on St. John's eve all culinary fires are put out and relighted next morning. In some parts of the North of Ireland the strictest attention is paid to the extinguishing of all fires on Halloweve; and to borrow a light on the following morning is considered unlucky.

The "*Tinne Eigen*" of the Highlands of Scotland (that is, according to Dr. Martin, the historian of the Western Islands of Scotland, a "*forced fire*," or "*fire of necessity*," which was made once a year in every parish) is probably also a remnant of these customs; and when it is remembered that round towers exist there also, as in Ireland, the coincidence is worthy of note.

The late Dr. George Petrie, the most distinguished Irish antiquarian who has investigated this subject, is of opinion that the round towers were the work of Christian architects from the sixth to the tenth century, and that they were

used—1, as belfries ; 2, as strongholds or houses of shelter into which, in times of danger, the ecclesiastics, and perhaps the inhabitants of the country around, could retreat with their valuables ; and 3, as watch-towers and beacons. Dr. Petrie goes so far as to give a short account of “The Gobban Saer,” the traditional builder of the round towers. He is there supposed to have lived in the first Christian age of Ireland—the sixth century ; but his birth, life, and death are involved in great obscurity and many legends. The Gobban Saer is, perhaps, after Finn and Saint Patrick, the most popular personage in the ancient period of Irish history.

Dr. Petrie’s work on the round towers of Ireland was published in 1845. In its preparation he had the aid of the best Celtic scholars of the day ; and it is admitted that this work contains more solid information on the antiquities of Ireland than any other ever published, and that the author sets at rest all conjecture and speculation regarding the origin and uses of the round towers of Ireland. Dr. Petrie was awarded the gold medal of the Royal Irish Society for his essay on the round towers.

Of the remains of some 118 of these ancient round towers to be seen in Ireland at the present day few of them can be said to be perfect. One at Drumkeen, County Louth, is 130 feet high ; that at Fertagh, County Kilkenny, 112 feet ; Kilmacduagh, County Galway, Monasterboice, County Louth, and Kildare are each 110 feet ; the one at Kells, County Meath, measures 99 feet ; Cloyne, County Cork, is 92 feet high ; Devenish, County Fermanagh, 76 feet ; Teghadow, County Kildare, 71 feet ; Kenneth, County Cork, 70 feet ; Cashel, County Tipperary, 55 feet ; Kilcullen, County Kildare, 40 feet ; Timahoe, Queen’s County, 35 feet. The lowest is at Oughterard, County Kildare, measuring only 25 feet in height.

We give an illustration of the one at Swords, County Dublin. It is 95 feet high, with a circumference of 55 feet, the walls being 4 feet 8 inches in thickness. It stands close by the site of an ancient monastery founded by St. Columba in 512, and with which the round tower was supposed to be coeval. It was to this monastery that the body of Brian Boru was brought after the battle of Clontarf. The ruins



	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
H. M.	H. M.	H. M.	H. M.	H. M.
5.55 mo.	8.44 mo.	8.32 mo.	8.2 mo.	8.2 mo.
7.24 mo.	1.8 mo.	12.55 mo.	12.26 mo.	12.26 mo.
7.22 mo.	3.15 mo.	5.3 mo.	4.33 mo.	4.33 mo.
7.43 mo.	1.31 mo.	1.19 mo.	12.49 mo.	12.49 mo.
7.12 ev.	3.43 ev.	5.32 ev.	5.2 ev.	5.2 ev.

CALENDAR FOR  
WASHINGTON; MA-  
ryland, Virginia,  
Kentucky, Mis-  
sour, and Cali-  
fornia.

CALENDAR FOR  
CHARLESTON; NOB.  
Carolina, Tennes-  
see, Georgia, Ala-  
bama, Mississippi,  
and Louisiana.

	MOON	SUN	MOON	SUN	MOON	SUN	MOON	SUN
	Rises.	Sets.	Rises.	Sets.	Rises.	Sets.	Rises.	Sets.
1	5.56	12.44	5.56	12.44	5.13	6.41	1.2	
2	5.54	12.42	5.54	12.42	5.12	6.42	1.32	
3	5.52	12.40	5.52	12.40	5.11	6.43	1.54	
4	5.50	12.38	5.50	12.38	5.10	6.44	2.22	
5	5.48	12.36	5.48	12.36	5.10	6.44	2.46	
6	5.46	12.34	5.46	12.34	5.9	6.45	3.16	
7	5.44	12.32	5.44	12.32	5.8	6.46	3.53	
8	5.42	12.30	5.42	12.30	5.7	6.47	4.18	
9	5.40	12.28	5.40	12.28	5.6	6.47	sets.	
10	5.38	12.26	5.38	12.26	5.5	6.48	8.40	
11	5.36	12.24	5.36	12.24	5.5	6.49	9.36	
12	5.34	12.22	5.34	12.22	5.4	6.49	10.20	
13	5.32	12.20	5.32	12.20	5.3	6.50	11.12	
14	5.30	12.18	5.30	12.18	5.2	6.51	11.54	
15	5.28	12.16	5.28	12.16	5.2	6.51	morn.	
16	5.26	12.14	5.26	12.14	5.1	6.52	12.36	
17	5.24	12.12	5.24	12.12	5.1	6.53	1.4	
18	5.22	12.10	5.22	12.10	5.0	6.53	1.32	
19	5.20	12.08	5.20	12.08	5.0	6.54	2.8	
20	5.18	12.06	5.18	12.06	4.59	6.55	2.38	
21	5.16	12.04	5.16	12.04	4.58	6.55	3.7	
22	5.14	12.02	5.14	12.02	4.58	6.56	3.35	
23	5.12	12.00	5.12	12.00	4.57	6.57	3.58	
24	5.10	11.58	5.10	11.58	4.57	6.57	rises.	
25	5.08	11.56	5.08	11.56	4.56	6.58	9.1	
26	5.06	11.54	5.06	11.54	4.56	6.58	9.53	
27	5.04	11.52	5.04	11.52	4.55	6.59	10.36	
28	5.02	11.50	5.02	11.50	4.55	7.0	11.12	
29	5.00	11.48	5.00	11.48	4.55	7.0	11.42	
30	4.58	11.46	4.58	11.46	4.54	7.1	morn.	
31	4.56	11.44	4.56	11.44	4.54	7.1	12.18	

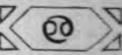
D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	SS. PHILIP AND JAMES, APOSTLES. <i>Cons. Bp. Spalding, Peoria, 1877.</i>
2	SUNDAY	FIFTH SUNDAY AFTER EASTER. St. Athanasius, Bishop, Confessor, and Doctor of the Church. Epist. 2 Cor. iv. 5-14; Gosp. Matt. x. 23-28; Last Gosp. John xvi. 22-30.
3	Monday	(Rogation) FINDING OF THE HOLY CROSS. <i>Cons. Bp. Elder, Natchez, 1857.</i> [1873.]
4	Tuesday	(Rogation) St. Monica, Widow. <i>Cons. Bp. Corrigan, Newark,</i>
5	Wednesday	(Rogation; Eve of Ascension) St. Pius V., Pope and Confessor. <i>Cons. Bp. Wadhams, Ogdensburg, 1872.</i>
6	Thursday	ASCENSION OF OUR LORD. <i>Holyday of Obligation.</i> Less. Acts i. 1-11; Gosp. Mark xvi. 14-20.
7	Friday	St. Stanislaus, Bishop and Martyr.
8	Saturday	Apparition of St. Michael, Archangel. <i>First Plenary Council in Baltimore, 1852.</i>
9	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church. Less. Ecclus. xxxix. 6-14; Gosp. Matt. v. 13-19; Last Gosp. John xv. 26, xvi. 4.
10	Monday	St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs. [ville, died, 1867.]
11	Tuesday	St. John before the Latin Gate (May 6). <i>Bp. Lavialle, Louis-</i>
12	Wednesday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Thursday	Octave of Ascension. <i>Cons. Bp. Moore, St. Augustine, 1877.</i>
14	Friday	Feria.
15	Saturday	Vigil of Pentecost. <i>Fast.</i>
16	SUNDAY	PENTECOST or WHIT-SUNDAY. Less. Acts. ii. 1-11; Gosp. John xiv. 23-31.
17	Monday	WHIT-MONDAY. <i>Montreal founded, 1642.</i>
18	Tuesday	WHIT-TUESDAY.
19	Wednesday	Ember Day. <i>Fast.</i> Of the Octave. St. Prudentiana, Virgin.
20	Thursday	Of the Octave.
21	Friday	Ember Day. <i>Fast.</i>
22	Saturday	Ember Day. <i>Fast.</i>
23	SUNDAY	FIRST SUNDAY AFTER PENTECOST, or TRINITY SUNDAY. Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42. <i>Cons. Bp. Kain, Wheeling, 1875.</i>
24	Monday	B. V. M., Help of Christians.
25	Tuesday	St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. <i>First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.</i>
26	Wednesday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Thursday	CORPUS CHRISTI. <i>Holyday of Obligation.</i> Epist. 1 Cor. xi. 23-29; Gosp. John xi. 56-59.
28	Friday	Of the Octave.
29	Saturday	Of the Octave.
30	SUNDAY	SECOND SUNDAY AFTER PENTECOST. Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24. <i>Cons. Bp. Seidenbush, St. Cloud, 1875.</i>
31	Monday	St. Angela Merici, Virgin. St. Petronilla, Virgin.



Sacred Heart  
of JESUS.



JUNE



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
New Moon.....	7	5 10 ev.	4 58 ev.	4 46 ev.	4 34 ev.	4 4 ev.
First Quarter....	15	5 7 ev.	4 55 ev.	4 43 ev.	4 31 ev.	4 1 ev.
Full Moon.....	22	9 1 mo.	8 49 mo.	8 37 mo.	8 25 mo.	7 55 mo.
Last Quarter.....	29	5 11 mo.	4 59 mo.	4 47 mo.	4 35 mo.	4 5 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Tu	4 26	7 30	12 38	4 32	7 24	12 40	4 37	7 19	12 42	4 54	7 2	12 54
2	W	4 25	7 31	1 18	4 31	7 25	1 22	4 37	7 19	1 24	4 53	7 2	1 36
3	Th	4 25	7 32	1 52	4 31	7 26	1 55	4 36	7 20	1 57	4 53	7 3	2 10
4	Fr	4 24	7 32	2 23	4 30	7 26	2 26	4 36	7 20	2 28	4 53	7 3	2 40
5	Sa	4 24	7 33	2 55	4 30	7 27	2 58	4 36	7 21	3 0	4 53	7 4	3 15
6	S	4 23	7 33	3 31	4 29	7 27	3 34	4 35	7 21	3 36	4 52	7 4	3 49
7	M	4 23	7 34	sets.	4 29	7 28	sets.	4 35	7 22	sets.	4 52	7 5	sets.
8	Tu	4 23	7 35	8 35	4 29	7 29	8 32	4 35	7 23	8 30	4 52	7 5	8 12
9	W	4 22	7 35	9 27	4 28	7 29	9 23	4 34	7 23	9 21	4 52	7 6	9 8
10	Th	4 22	7 36	9 59	4 28	7 30	9 56	4 34	7 24	9 54	4 52	7 6	9 41
11	Fr	4 22	7 36	10 34	4 28	7 30	10 29	4 34	7 24	10 27	4 52	7 7	10 12
12	Sa	4 22	7 37	11 7	4 28	7 31	11 2	4 34	7 25	11 0	4 52	7 7	10 50
13	S	4 22	7 37	11 33	4 28	7 31	11 29	4 34	7 25	11 27	4 52	7 8	11 18
14	M	4 22	7 38	11 59	4 28	7 32	11 58	4 34	7 26	11 56	4 52	7 8	11 50
15	Tu	4 22	7 38	morn.	4 28	7 32	morn.	4 34	7 26	morn.	4 52	7 8	morn.
16	W	4 22	7 38	12 20	4 28	7 32	12 22	4 34	7 26	12 24	4 52	7 9	12 34
17	Th	4 22	7 39	12 50	4 28	7 33	12 54	4 34	7 27	12 56	4 52	7 9	1 10
18	Fr	4 22	7 39	1 26	4 28	7 33	1 30	4 34	7 27	1 32	4 52	7 9	1 46
19	Sa	4 22	7 39	2 9	4 28	7 33	2 14	4 34	7 27	2 16	4 52	7 9	2 29
20	S	4 22	7 39	2 39	4 28	7 33	2 44	4 34	7 27	2 46	4 52	7 10	2 58
21	M	4 23	7 39	3 9	4 29	7 34	3 13	4 35	7 28	3 15	4 53	7 10	3 35
22	Tu	4 23	7 39	rises.	4 29	7 34	rises.	4 35	7 28	rises.	4 53	7 10	rises.
23	W	4 23	7 40	8 48	4 29	7 34	8 42	4 35	7 28	8 40	4 53	7 10	8 26
24	Th	4 23	7 40	9 23	4 29	7 34	9 17	4 35	7 28	9 15	4 53	7 10	9 2
25	Fr	4 23	7 40	9 55	4 29	7 34	9 50	4 35	7 29	9 48	4 53	7 11	9 32
26	Sa	4 23	7 40	10 20	4 29	7 35	10 15	4 35	7 29	10 13	4 53	7 11	10 0
27	S	4 24	7 40	10 47	4 30	7 35	10 42	4 36	7 29	10 40	4 54	7 11	10 27
28	M	4 24	7 40	11 8	4 30	7 35	11 4	4 36	7 29	11 2	4 54	7 11	10 50
29	Tu	4 24	7 40	11 28	4 30	7 35	11 24	4 36	7 29	11 22	4 54	7 11	11 10
30	W	4 25	7 40	11 54	4 31	7 35	11 50	4 37	7 29	11 48	4 55	7 11	11 39
7 46													
7 40	11												
7 40	11												

Day of Week.	CALENDAR.
<b>1</b> Tuesday	Of the Octave.
<b>2</b> Wednesday	Of the Octave. SS. Marcellinus and Companions, Martyrs. <i>Cons. Bp. Healy, Portland, 1875.</i>
<b>3</b> Thursday	Octave of Corpus Christi.
<b>4</b> Friday	Sacred Heart of Jesus.
<b>5</b> Saturday	St. Boniface, Apostle of Germany.
<b>6</b> SUNDAY	THIRD SUNDAY AFTER PENTECOST. St. Norbert, Bishop and Confessor. Less. Ecclus. xlv. and xlv.; Gosp. Matt. xxv. 14-23; Last Gosp. Luke xv. 1-10.
<b>7</b> Monday	St. Paschal Baylon, Confessor. (May 17.)
<b>8</b> Tuesday	St. Venantius, Martyr. (May 18.)
<b>9</b> Wednesday	St. Peter Celestine, Pope and Confessor. (May 19.) SS. Primus and Felician, Martyrs.
<b>10</b> Thursday	St. Margaret, Queen of Scotland, Widow.
<b>11</b> Friday	St. Barnabas, Apostle.
<b>12</b> Saturday	St. John of San Facundo, Confessor. SS. Basilides and Companions, Martyrs.
<b>13</b> SUNDAY	FOURTH SUNDAY AFTER PENTECOST. St. Antony of Padua, Confessor. Epist. 1 Cor. iv. 9-14; Gosp. Luke xii. 35-40; Last Gosp. Luke v. 1-11.
<b>14</b> Monday	St. Basil, Bishop and Confessor.
<b>15</b> Tuesday	St. Francis Caracciolo, Confessor. (June 4.) SS. Vitus and Companions, Martyrs. <i>Abp. Neale, Baltimore, died, 1817.</i>
<b>16</b> Wednesday	St. John Francis Regis, Confessor.
<b>17</b> Thursday	St. Ubaldu, Bishop and Confessor. (May 16.)
<b>18</b> Friday	St. Bernardine of Sienna, Confessor. (May 20.) St. Marcus and Companions, Martyrs. <i>Bp. Tyler, Hartford, died, 1849.</i>
<b>19</b> Saturday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. <i>Bp. Concannon, N. Y., died, 1810.</i>
<b>20</b> SUNDAY	FIFTH SUNDAY AFTER PENTECOST. Epist. 1 Pet. iii. 8-15; Gosp. Matt. v. 20-24. <i>Abp. Blanc, New Orleans, died, 1860.</i>
<b>21</b> Monday	St. Aloysius Gonzaga, Confessor. <i>Coronation of Pius IX., 1846.</i> [Bishop and Confessor.
<b>22</b> Tuesday	St. Mary Magdalen of Pazzi, Virgin. (May 27.) St. Paulinus,
<b>23</b> Wednesday	Vigil of St. John the Baptist.
<b>24</b> Thursday	NATIVITY OF ST. JOHN BAPTIST.
<b>25</b> Friday	St. William, Abbot.
<b>26</b> Saturday	SS. John and Paul, Martyrs. <i>F. Cancer killed in Florida, 1547.</i>
<b>27</b> SUNDAY	SIXTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 8-11; Gosp. Mark viii. 1-10.
<b>28</b> Monday	Vigil of SS. Peter and Paul, Apostles. St. Irenæus, Bishop and Martyr. <i>Bp. Bruté, Vincennes, died, 1839. Bp. St. Palais (same see), died, 1877.</i>
<b>29</b> Tuesday	SS. PETER AND PAUL, APOSTLES. <i>Bp. Luers, Fort Wayne, died, 1871. Cons. Bp. Krautbauer, Green Bay, 1875.</i>
<b>30</b> Wednesday	Commemoration of St. Paul.



# MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon .....	7	8 37 mo.	8 25 mo.	8 13 mo.	8 1 mo.	7 31 mo.
First Quarter.....	15	1 27 mo.	1 19 mo.	1 7 mo.	12 55 mo.	12 25 mo.
Full Moon .....	21	4 18 ev.	4 6 ev.	3 54 ev.	3 42 ev.	3 12 ev.
Last Quarter.....	28	6 56 ev.	6 44 ev.	6 32 ev.	6 20 ev.	5 50 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; N. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Th	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Fr	4 25	7 40	morn.	4 31	7 34	morn.	4 37	7 29	morn.	4 55	7 11	morn.
3	Sa	4 26	7 40	12 13	4 32	7 34	12 15	4 37	7 29	12 17	4 55	7 11	12 27
4	S	4 27	7 40	12 44	4 33	7 34	12 46	4 38	7 29	12 49	4 56	7 11	12 59
5	M	4 27	7 39	1 20	4 33	7 33	1 22	4 38	7 28	1 25	4 56	7 11	1 35
6	Tu	4 28	7 39	2 3	4 34	7 33	2 6	4 39	7 28	2 9	4 57	7 11	2 19
7	W	4 29	7 39	2 58	4 35	7 33	3 0	4 40	7 28	3 3	4 57	7 11	3 13
8	Th	4 29	7 39	sets.	4 35	7 33	sets.	4 40	7 28	sets.	4 58	7 11	sets.
9	Fr	4 30	7 38	8 25	4 36	7 32	8 22	4 41	7 27	8 20	4 58	7 10	8 8
10	Sa	4 31	7 38	9 1	4 37	7 32	8 57	4 42	7 27	8 55	4 59	7 10	8 45
11	S	4 32	7 38	9 32	4 37	7 32	9 28	4 42	7 27	9 25	5 0	7 10	9 15
12	M	4 33	7 37	9 59	4 38	7 31	9 57	4 43	7 26	9 54	5 0	7 10	9 44
13	Tu	4 33	7 37	10 28	4 39	7 31	10 26	4 44	7 26	10 23	5 1	7 9	10 14
14	W	4 34	7 36	10 57	4 40	7 30	10 53	4 45	7 25	10 50	5 1	7 9	10 42
15	Th	4 35	7 36	11 31	4 40	7 30	11 29	4 45	7 25	11 26	5 2	7 9	11 30
16	Fr	4 36	7 35	morn.	4 41	7 29	morn.	4 46	7 24	morn.	5 3	7 8	morn.
17	Sa	4 37	7 34	12 4	4 42	7 29	12 6	4 47	7 24	12 9	5 3	7 8	12 19
18	S	4 37	7 34	12 45	4 43	7 28	12 50	4 48	7 23	12 52	5 4	7 8	1 1
19	M	4 38	7 33	1 36	4 44	7 28	1 41	4 49	7 23	1 44	5 4	7 7	1 34
20	Tu	4 39	7 32	2 38	4 45	7 27	2 42	4 50	7 22	2 45	5 5	7 7	2 35
21	W	4 40	7 32	3 40	4 45	7 26	3 44	4 50	7 21	3 47	5 5	7 6	3 37
22	Th	4 41	7 31	rises.	4 46	7 26	rises.	4 51	7 20	rises.	5 6	7 6	rises.
23	Fr	4 42	7 30	7 56	4 47	7 25	7 52	4 52	7 19	7 49	5 7	7 5	7 40
24	Sa	4 43	7 29	8 21	4 48	7 24	8 16	4 53	7 18	8 13	5 7	7 5	8 2
25	S	4 44	7 28	8 48	4 49	7 23	8 43	4 53	7 17	8 40	5 8	7 4	8 30
26	M	4 45	7 27	9 8	4 50	7 22	9 4	4 54	7 17	9 1	5 8	7 3	8 52
27	Tu	4 46	7 26	9 31	4 51	7 21	9 26	4 55	7 16	9 23	5 9	7 3	9 14
28	W	4 47	7 25	9 54	4 52	7 20	9 49	4 56	7 15	9 46	5 10	7 2	9 36
29	Th	4 48	7 24	10 20	4 52	7 19	10 16	4 56	7 15	10 13	5 11	7 1	10 4
30	Fr	4 49	7 23	10 50	4 53	7 18	10 46	4 57	7 14	10 43	5 11	7 0	10 33
31	Sa	4 50	7 22	11 26	4 54	7 18	11 23	4 58	7 14	11 21	5 12	7 0	11 15
		4 51	7 21	morn.	4 55	7 17	morn.	4 59	7 13	morn.	5 13	6 59	morn.

D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Octave of St. John Baptist.
2	Friday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
3	Saturday	Of the Octave of SS. Peter and Paul. <i>Quebec founded, 1608.</i>
4	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. MOST PRECIOUS BLOOD OF OUR LORD. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Matt. vii. 15-21. <i>Bp. O'Gorman, Omaha, died, 1874.</i>
5	Monday	Of the Octave.
6	Tuesday	Octave of SS. Peter and Paul.
7	Wednesday	St. Leo II., Pope and Confessor. <i>Abp. Kenrick, Baltimore, died, 1865. Bp. Whelan, Wheeling, died, 1874.</i>
8	Thursday	St. Elizabeth, Queen of Portugal, Widow.
9	Friday	Feria.
10	Saturday	The Seven Brothers, Martyrs. SS. Rufina and Secunda, Martyrs.
11	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
12	Monday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. <i>Bp. David, Louisville, died, 1841. Cons. Bps. McQuade, Rochester; Shanahan, Harrisburg; O'Hara, Scranton, 1868.</i>
13	Tuesday	St. Anacletus, Pope and Martyr.
14	Wednesday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Thursday	St. Henry, Emperor, Confessor.
16	Friday	B. V. M. of Mount Carmel. [ <i>ornia, 1781.</i> ]
17	Saturday	St. Alexius, Confessor. <i>Frs. Diaz and Morena killed in Cali-</i>
18	SUNDAY	NINTH SUNDAY AFTER PENTECOST. St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. Epist. 1 John iii. 13-18; Gosp. John xv. 12-16; Last. Gosp. Luke xix. 41-47. <i>Defin. Dog. Infallibility, 1870.</i>
19	Monday	St. Vincent of Paul, Confessor. <i>Frs. Garces and Barraneche killed in Cal., 1781. Bp. Cheverus, Boston, died, 1836.</i>
20	Tuesday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. <i>Cons. Bp. Grace, 1859.</i>
21	Wednesday	St. Praxedes, Virgin.
22	Thursday	St. Mary Magdalen. <i>Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natches, died, 1852.</i>
23	Friday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Saturday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	SUNDAY	TENTH SUNDAY AFTER PENTECOST. ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. Epist. 1 Cor. iv. 9-15; Gosp. Matt. xx. 20-23; Last Gosp. Luke xviii. 9-14. <i>Cons. Abp. Blanchet, Oregon, 1845.</i>
26	Monday	St. Anne, Mother of the B. V. M.
27	Tuesday	St. Pantaleon, Martyr.
28	Wednesday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Thursday	St. Martha, Virgin. SS. Felix and others, Martyrs.
30	Friday	SS. Abdon and Sennen, Martyrs.
31	Saturday	St. Ignatius of Loyola, Confessor.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
New Moon.....	5	11 4 ev.	10 52 ev.	10 40 ev.	10 28 ev.	9 32 ev.
First Quarter....	13	7 58 mo.	7 46 mo.	7 34 mo.	7 22 mo.	7 52 mo.
Full Moon.....	20	12 34 mo.	12 22 mo.	12 10 mo.	11 58 ev.	11 28 ev.
Last Quarter.....	27	11 30 mo.	11 18 mo.	11 6 mo.	10 54 mo.	10 24 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New Eng- land, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1 S		4 52	7 20	12 16	4 56	7 16	12 18	5 0	7 12	12 20	5 14	6 58	12 25
2 M		4 53	7 19	1 26	4 57	7 15	1 29	5 1	7 11	1 31	5 14	6 57	1 36
3 Tu		4 54	7 18	2 34	4 58	7 14	2 38	5 1	7 10	2 40	5 15	6 56	2 44
4 W		4 55	7 16	3 45	4 59	7 12	3 47	5 2	7 9	3 49	5 16	6 55	3 54
5 Th		4 56	7 15	sets.	5 0	7 11	sets.	5 3	7 8	sets.	5 16	6 54	sets.
6 Fr		4 57	7 14	7 15	5 1	7 10	7 11	5 4	7 7	7 9	5 17	6 53	7 4
7 Sa		4 58	7 13	7 55	5 2	7 9	7 50	5 5	7 6	7 48	5 18	6 52	7 44
8 S		4 59	7 11	8 23	5 3	7 7	8 19	5 6	7 4	8 17	5 18	6 51	8 12
9 M		5 0	7 10	8 51	5 4	7 6	8 48	5 7	7 3	8 46	5 19	6 50	8 42
10 Tu		5 1	7 9	9 24	5 5	7 5	9 20	5 8	7 2	9 18	5 20	6 49	9 14
11 W		5 2	7 8	10 12	5 6	7 4	10 9	5 9	7 0	10 7	5 21	6 48	10 4
12 Th		5 3	7 7	10 59	5 7	7 3	10 56	5 10	6 59	10 54	5 21	6 47	10 51
13 Fr		5 4	7 5	11 54	5 8	7 1	11 53	5 11	6 58	11 52	5 22	6 46	11 50
14 Sa		5 5	7 4	morn.	5 9	7 0	morn.	5 12	6 57	morn.	5 23	6 45	morn.
15 S		5 6	7 2	12 47	5 10	6 58	12 49	5 13	6 55	12 51	5 23	6 44	12 53
16 M		5 7	7 0	1 37	5 11	6 57	1 40	5 14	6 53	1 42	5 24	6 43	1 45
17 Tu		5 8	6 59	2 34	5 12	6 55	2 38	5 15	6 52	2 40	5 25	6 42	2 45
18 W		5 9	6 57	3 25	5 13	6 53	3 29	5 16	6 50	3 31	5 25	6 41	3 36
19 Th		5 10	6 55	4 14	5 14	6 52	4 18	5 17	6 49	4 20	5 26	6 40	riser.
20 Fr		5 11	6 54	riser.	5 15	6 51	riser.	5 18	6 48	riser.	5 27	6 39	6 46
21 Sa		5 12	6 52	7 14	5 16	6 49	7 11	5 19	6 46	7 9	5 27	6 38	7 4
22 S		5 14	6 51	7 43	5 17	6 48	7 39	5 20	6 45	7 37	5 28	6 37	7 34
23 M		5 15	6 50	8 4	5 18	6 47	8 1	5 21	6 44	8 0	5 29	6 36	7 56
24 Tu		5 16	6 48	8 31	5 19	6 45	8 28	5 21	6 42	8 26	5 29	6 35	8 20
25 W		5 17	6 47	8 58	5 20	6 44	8 54	5 22	6 41	8 52	5 30	6 34	8 48
26 Th		5 18	6 45	9 33	5 21	6 42	9 29	5 23	6 40	9 27	5 31	6 33	9 23
27 Fr		5 19	6 44	10 8	5 22	6 41	10 4	5 24	6 38	10 2	5 31	6 32	10 0
28 Sa		5 20	6 42	10 50	5 23	6 39	10 47	5 25	6 37	10 45	5 32	6 31	10 41
29 S		5 21	6 40	11 43	5 24	6 38	11 41	5 26	6 36	11 40	5 33	6 29	11 38
30 M		5 22	6 39	morn.	5 25	6 36	morn.	5 27	6 34	morn.	5 33	6 28	morn.
31 Tu		5 23	6 37	12 40	5 26	6 35	12 42	5 28	6 33	12 43	5 34	6 26	12 41

D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. St. Peter's Chains. The Machabees, Martyrs. Lesson Acts xii. 1-11; Gosp. Matt. xvi. 13-19; Last Gosp. Mark vii. 31-37.
2	Monday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	Tuesday	Finding of the Body of St. Stephen, Protomartyr. <i>Cons. Bp. Mora, Monterey, Cal., 1873.</i>
4	Wednesday	St. Dominic, Confessor.
5	Thursday	Dedication of St. Mary Major. [panions, Martyrs.
6	Friday	Transfiguration of our Lord. St. Xystus II., Pope, and Com-
7	Saturday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. Epist. 2 Cor. iii. 4-9; Gosp. Luke x. 23-37.
9	Monday	SS. Cyriacus and Companions, Martyrs (Aug. 8). Vigil of St. Laurence. St. Romanus, Martyr. <i>Bp. Verot, St. Augustine, died, 1876.</i>
10	Tuesday	ST. LAURENCE, MARTYR.
11	Wednesday	Of the Octave. <i>Bp. Fenwick, Boston, died, 1846.</i>
12	Thursday	St. Clare, Virgin.
13	Friday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. <i>Cons. Bp. Becker, Wilmington, 1868.</i>
14	Saturday	Of the Octave. Vigil of the Assumption. <i>Fast.</i> St. Eusebius, Confessor.
15	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST. ASSUMPTION OF THE B. V. M. Less. Ecclus. xxiv. 11-20; Gosp. Luke x. 38-42; Last Gosp. Luke xvii. 11-19. <i>First priest ordained in Canada, 1859. Cons. Bp. O'Connor, Omaha, 1876.</i>
16	Monday	St. Hyacinth, Confessor.
17	Tuesday	Octave of St. Laurence, Martyr.
18	Wednesday	Of the Octave. St. Agapitus, Martyr.
19	Thursday	Of the Octave. [McMahon, Hartford, 1879.
20	Friday	St. Bernard, Confessor and Doctor of the Church. <i>Cons. Bp.</i>
21	Saturday	St. Jane Frances de Chantal, Widow.
22	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. Octave of the Assumption. SS. Timothy and others, Martyrs. Same Less. and Gosp. as last Sunday; Last Gosp. Matt. vi. 24-33.
23	Monday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew. <i>Fr. Rasles killed at Norridgewock, Me., 1724. [1689.</i>
24	Tuesday	ST. BARTHOLOMEW, APOSTLE. <i>Massacre at Lachine, Canada,</i>
25	Wednesday	St. Louis IX., King of France, Confessor.
26	Thursday	St. Joachim, Confessor, Father of the B. V. M. (Aug. 22). St. Zephyrinus, Pope and Martyr.
27	Friday	St. Joseph Calasancius, Confessor.
28	Saturday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
29	SUNDAY	FIFTEENTH SUNDAY AFTER PENTECOST. Beheading of St. John Baptist. St. Sabina, Martyr. Less. Jerem. i. 17-19; Mark vi. 7-29; Last Gosp. Luke vii. 11-16.
30	Monday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	Tuesday	St. Raymond Nonnatus, Confessor.



# MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon .....	4	H. M. 12 8 ev.	H. M. 11 51 mo.	H. M. 11 39 mo.	H. M. 11 27 mo.	H. M. 10 57 mo.
First Quarter.....	11	1 40 ev.	1 28 ev.	1 16 ev.	1 4 ev.	12 34 ev.
Full Moon .....	18	10 44 mo.	10 32 mo.	10 20 mo.	10 8 mo.	9 38 mo.
Last Quarter.....	26	6 25 mo.	6 13 mo.	6 1 mo.	5 49 mo.	5 19 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1 W		5 24	6 35	1 46	5 27	6 33	1 48	5 20	6 31	1 49	5 35	6 25	1 55
2 Th		5 26	6 33	2 56	5 28	6 31	2 57	5 30	6 29	2 59	5 35	6 24	3 5
3 Fr		5 27	6 32	3 56	5 29	6 30	3 58	5 31	6 28	4 0	5 36	6 22	4 6
4 Sa		5 28	6 30	sets.	5 30	6 28	sets.	5 32	6 26	sets.	5 37	6 21	sets.
5 S		5 29	6 28	6 46	5 31	6 26	6 44	5 33	6 24	6 42	5 37	6 20	6 37
6 M		5 30	6 26	7 16	5 32	6 24	7 14	5 34	6 23	7 13	5 38	6 19	7 7
7 Tu		5 31	6 25	7 48	5 33	6 23	7 47	5 35	6 21	7 45	5 38	6 18	7 41
8 W		5 32	6 23	8 25	5 34	6 21	8 23	5 35	6 20	8 21	5 39	6 16	8 16
9 Th		5 33	6 21	9 10	5 35	6 19	9 9	5 36	6 18	9 7	5 40	6 15	9 4
10 Fr		5 35	6 19	9 59	5 36	6 17	9 58	5 37	6 16	9 56	5 40	6 14	9 53
11 Sa		5 36	6 17	10 59	5 37	6 16	10 58	5 38	6 15	10 56	5 41	6 12	10 52
12 S		5 37	6 15	11 59	5 38	6 14	11 58	5 39	6 13	11 57	5 42	6 11	11 55
13 M		5 38	6 14	morn.	5 39	6 13	morn.	5 40	6 12	morn.	5 42	6 9	morn.
14 Tu		5 39	6 12	1 4	5 40	6 11	1 5	5 41	6 10	1 7	5 43	6 8	1 10
15 W		5 40	6 10	2 18	5 41	6 10	2 17	5 41	6 9	2 19	5 43	6 7	2 22
16 Th		5 41	6 8	3 18	5 42	6 8	3 20	5 42	6 7	3 21	5 44	6 6	3 25
17 Fr		5 42	6 6	4 21	5 43	6 6	4 23	5 43	6 5	4 25	5 45	6 5	4 29
18 Sa		5 43	6 5	rises.	5 44	6 5	rises.	5 44	6 4	rises.	5 45	6 4	rises.
19 S		5 44	6 3	6 22	5 44	6 3	6 21	5 44	6 2	6 19	5 46	6 3	6 15
20 M		5 45	6 1	6 46	5 45	6 1	6 45	5 45	6 0	6 43	5 47	6 1	6 37
21 Tu		5 46	6 0	7 12	5 46	5 59	7 11	5 46	5 59	7 9	5 47	6 0	7 4
22 W		5 47	5 58	7 43	5 47	5 57	7 42	5 47	5 57	7 41	5 48	5 59	7 40
23 Th		5 48	5 56	8 20	5 48	5 56	8 21	5 48	5 56	8 22	5 48	5 57	8 24
24 Fr		5 50	5 55	9 4	5 49	5 54	9 6	5 49	5 54	9 8	5 49	5 55	9 12
25 Sa		5 51	5 53	10 1	5 50	5 53	10 3	5 50	5 53	10 5	5 50	5 54	10 10
26 S		5 52	5 51	11 7	5 51	5 51	11 8	5 51	5 51	11 9	5 50	5 53	11 12
27 M		5 53	5 49	morn.	5 52	5 49	morn.	5 52	5 49	morn.	5 51	5 51	morn.
28 Tu		5 54	5 47	12 19	5 53	5 48	12 18	5 53	5 48	12 17	5 52	5 50	12 14
29 W		5 55	5 46	1 40	5 54	5 46	1 39	5 54	5 46	1 37	5 52	5 48	1 33
30 Th		5 56	5 44	3 1	5 55	5 45	2 59	5 55	5 45	2 57	5 53	5 47	2 53

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Thursday	St. Stephen, King and Confessor.
3	Friday	Feria.
4	Saturday	Office of the Immaculate Conception. <i>Bp. De Neckere, New Orleans, died, 1833.</i>
5	SUNDAY	SIXTEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iii. 18-21; Gosp. Luke xiv. 1-11.
6	Monday	St. Lawrence Justinian, Bishop and Confessor (Sept. 5). <i>Cons. Bp. Heiss, La Crosse, Wis., 1868.</i>
7	Tuesday	Feria.
8	Wednesday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. <i>Bp. Rappe, Cleveland, died, 1877.</i>
9	Thursday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Friday	St. Nicholas of Tolentino, Confessor.
11	Saturday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
12	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. HOLY NAME OF MARY. Less. Eccus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. xxii. 35-46. <i>Bp. Barron died, 1854.</i>
13	Monday	Of the Octave. <i>Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1868.</i> [1879.]
14	Tuesday	Exaltation of the Holy Cross. <i>Cons. Bp. Vertin, Marquette,</i>
15	Wednesday	Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr. Ember Day. <i>Fast.</i>
16	Thursday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.
17	Friday	The Stigmata of St. Francis of Assisi, Confessor. Ember Day. <i>Fast.</i>
18	Saturday	St. Joseph of Cupertino, Confessor. Ember Day. <i>Fast. Bp. Young, Erie, died, 1866.</i>
19	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. ix. 1-8.
20	Monday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. <i>Bp. Gartland, Savannah, died, 1854.</i>
21	Tuesday	ST. MATTHEW, APOSTLE AND EVANGELIST.
22	Wednesday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs.
23	Thursday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. <i>Bp. Smyth, Dubuque, died, 1865.</i>
24	Friday	B. V. M. de Mercede, or Our Lady of Ransom.
25	Saturday	SS. Januarius and Companions, Martyrs (Sept. 19). <i>Bp. Rosati, St. Louis, died, 1843.</i>
26	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iv. 23-28; Gosp. Matt. xxii. 1-14.
27	Monday	SS. Cosmas and Damian, Martyrs.
28	Tuesday	St. Wenceslaus, Duke, Martyr.
29	Wednesday	ST. MICHAEL, ARCHANGEL. <i>Bp. Martin, Natchitoches, died, 1875.</i>
30	Thursday	St. Jerome, Priest, Confessor and Doctor of the Church. <i>Cons. Bp. Hennessy, Dubuque, 1866.</i>



St Teresa



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MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon.....	D. 3	H. M. 11 59 ev.	H. M. 11 47 ev.	H. M. 11 35 ev.	H. M. 11 23 ev.	H. M. 10 53 ev.
First Quarter.....	10	H. M. 7 50 ev.	H. M. 7 38 ev.	H. M. 7 26 ev.	H. M. 7 14 ev.	H. M. 6 44 ev.
Full Moon.....	17	H. M. 11 42 ev.	H. M. 11 30 ev.	H. M. 11 18 ev.	H. M. 11 6 ev.	H. M. 10 36 ev.
Last Quarter.....	26	H. M. 2 17 mo.	H. M. 2 5 mo.	H. M. 1 53 mo.	H. M. 1 41 mo.	H. M. 1 11 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; N. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Fr	H. M. 5 57	H. M. 5 42	H. M. 3 54	H. M. 5 56	H. M. 5 43	H. M. 3 52	H. M. 5 56	H. M. 5 43	H. M. 3 50	H. M. 5 54	H. M. 5 45	H. M. 3 46
2	Sa	H. M. 5 58	H. M. 5 40	H. M. 5 8	H. M. 5 57	H. M. 5 41	H. M. 5 6	H. M. 5 57	H. M. 5 41	H. M. 5 4	H. M. 5 55	H. M. 5 43	H. M. 5 0
3	S	H. M. 5 59	H. M. 5 39	H. M. sets.	H. M. 5 58	H. M. 5 40	H. M. sets.	H. M. 5 58	H. M. 5 40	H. M. sets.	H. M. 5 55	H. M. 5 42	H. M. sets.
4	M	H. M. 6 1	H. M. 5 36	H. M. 5 54	H. M. 6 0	H. M. 5 38	H. M. 6 0	H. M. 5 59	H. M. 5 38	H. M. 6 2	H. M. 5 56	H. M. 5 41	H. M. 6 14
5	Tu	H. M. 6 2	H. M. 5 35	H. M. 6 36	H. M. 6 1	H. M. 5 37	H. M. 6 34	H. M. 6 0	H. M. 5 37	H. M. 6 40	H. M. 5 57	H. M. 5 40	H. M. 6 49
6	W	H. M. 6 3	H. M. 5 34	H. M. 7 26	H. M. 6 2	H. M. 5 35	H. M. 7 28	H. M. 6 1	H. M. 5 35	H. M. 7 30	H. M. 5 57	H. M. 5 39	H. M. 7 38
7	Th	H. M. 6 4	H. M. 5 32	H. M. 8 20	H. M. 6 3	H. M. 5 33	H. M. 8 22	H. M. 6 2	H. M. 5 34	H. M. 8 24	H. M. 5 58	H. M. 5 37	H. M. 8 30
8	Fr	H. M. 6 5	H. M. 5 31	H. M. 9 14	H. M. 6 4	H. M. 5 32	H. M. 9 16	H. M. 6 3	H. M. 5 32	H. M. 9 18	H. M. 5 59	H. M. 5 36	H. M. 9 24
9	Sa	H. M. 6 6	H. M. 5 29	H. M. 10 8	H. M. 6 5	H. M. 5 30	H. M. 10 10	H. M. 6 4	H. M. 5 31	H. M. 10 12	H. M. 5 59	H. M. 5 35	H. M. 10 16
10	S	H. M. 6 8	H. M. 5 27	H. M. 10 59	H. M. 6 6	H. M. 5 28	H. M. 11 0	H. M. 6 5	H. M. 5 29	H. M. 11 2	H. M. 6 0	H. M. 5 34	H. M. 11 5
11	M	H. M. 6 9	H. M. 5 26	H. M. morn.	H. M. 6 7	H. M. 5 27	H. M. morn.	H. M. 6 6	H. M. 5 28	H. M. morn.	H. M. 6 1	H. M. 5 33	H. M. morn.
12	Tu	H. M. 6 10	H. M. 5 24	H. M. 12 21	H. M. 6 8	H. M. 5 25	H. M. 12 19	H. M. 6 7	H. M. 5 26	H. M. 12 17	H. M. 6 1	H. M. 5 31	H. M. 12 14
13	W	H. M. 6 11	H. M. 5 22	H. M. 1 33	H. M. 6 9	H. M. 5 24	H. M. 1 32	H. M. 6 8	H. M. 5 25	H. M. 1 30	H. M. 6 2	H. M. 5 30	H. M. 1 24
14	Th	H. M. 6 12	H. M. 5 21	H. M. 2 44	H. M. 6 10	H. M. 5 22	H. M. 2 43	H. M. 6 9	H. M. 5 23	H. M. 2 41	H. M. 6 3	H. M. 5 29	H. M. 2 35
15	Fr	H. M. 6 13	H. M. 5 19	H. M. 3 59	H. M. 6 11	H. M. 5 21	H. M. 3 58	H. M. 6 10	H. M. 5 22	H. M. 3 56	H. M. 6 3	H. M. 5 28	H. M. 3 50
16	Sa	H. M. 6 14	H. M. 5 17	H. M. 5 22	H. M. 6 12	H. M. 5 19	H. M. 5 21	H. M. 6 11	H. M. 5 20	H. M. 5 19	H. M. 6 4	H. M. 5 26	H. M. 5 12
17	S	H. M. 6 15	H. M. 5 15	H. M. rises.	H. M. 6 13	H. M. 5 17	H. M. rises.	H. M. 6 12	H. M. 5 19	H. M. rises.	H. M. 6 5	H. M. 5 25	H. M. rises.
18	M	H. M. 6 17	H. M. 5 14	H. M. 5 32	H. M. 6 15	H. M. 5 16	H. M. 5 34	H. M. 6 13	H. M. 5 18	H. M. 5 36	H. M. 6 6	H. M. 5 24	H. M. 5 48
19	Tu	H. M. 6 18	H. M. 5 12	H. M. 6 0	H. M. 6 16	H. M. 5 14	H. M. 6 4	H. M. 6 14	H. M. 5 16	H. M. 6 6	H. M. 6 7	H. M. 5 23	H. M. 6 18
20	W	H. M. 6 19	H. M. 5 11	H. M. 6 42	H. M. 6 17	H. M. 5 13	H. M. 6 46	H. M. 6 15	H. M. 5 15	H. M. 6 48	H. M. 6 8	H. M. 5 22	H. M. 6 59
21	Th	H. M. 6 20	H. M. 5 9	H. M. 7 29	H. M. 6 18	H. M. 5 12	H. M. 7 32	H. M. 6 16	H. M. 5 14	H. M. 7 34	H. M. 6 8	H. M. 5 21	H. M. 7 45
22	Fr	H. M. 6 21	H. M. 5 8	H. M. 8 22	H. M. 6 19	H. M. 5 11	H. M. 8 26	H. M. 6 17	H. M. 5 13	H. M. 8 28	H. M. 6 9	H. M. 5 20	H. M. 8 38
23	Sa	H. M. 6 23	H. M. 5 6	H. M. 9 19	H. M. 6 20	H. M. 5 9	H. M. 9 23	H. M. 6 18	H. M. 5 11	H. M. 9 28	H. M. 6 10	H. M. 5 19	H. M. 9 34
24	S	H. M. 6 23	H. M. 5 5	H. M. 10 5	H. M. 6 21	H. M. 5 8	H. M. 10 8	H. M. 6 19	H. M. 5 10	H. M. 10 10	H. M. 6 11	H. M. 5 18	H. M. 10 17
25	M	H. M. 6 25	H. M. 5 3	H. M. 10 49	H. M. 6 22	H. M. 5 6	H. M. 10 52	H. M. 6 20	H. M. 5 9	H. M. 10 54	H. M. 6 12	H. M. 5 17	H. M. 10 59
26	Tu	H. M. 6 26	H. M. 5 2	H. M. 11 31	H. M. 6 23	H. M. 5 5	H. M. 11 33	H. M. 6 21	H. M. 5 8	H. M. 11 35	H. M. 6 13	H. M. 5 16	H. M. 11 40
27	W	H. M. 6 27	H. M. 5 0	H. M. morn.	H. M. 6 24	H. M. 5 3	H. M. morn.	H. M. 6 22	H. M. 5 6	H. M. morn.	H. M. 6 14	H. M. 5 15	H. M. morn.
28	Th	H. M. 6 28	H. M. 4 59	H. M. 12 45	H. M. 6 25	H. M. 5 2	H. M. 12 43	H. M. 6 23	H. M. 5 5	H. M. 12 41	H. M. 6 15	H. M. 5 14	H. M. 12 37
29	Fr	H. M. 6 29	H. M. 4 57	H. M. 2 2	H. M. 6 26	H. M. 5 0	H. M. 2 0	H. M. 6 24	H. M. 5 3	H. M. 1 58	H. M. 6 16	H. M. 5 13	H. M. 1 53
30	Sa	H. M. 6 30	H. M. 4 55	H. M. 3 15	H. M. 6 27	H. M. 4 59	H. M. 3 18	H. M. 6 25	H. M. 5 2	H. M. 3 11	H. M. 6 16	H. M. 5 12	H. M. 3 0
31	S	H. M. 6 32	H. M. 4 54	H. M. 4 34	H. M. 6 29	H. M. 4 58	H. M. 4 31	H. M. 6 26	H. M. 5 1	H. M. 4 29	H. M. 6 17	H. M. 5 11	H. M. 4 20

D. of Mon.	Day of Week.	CALENDAR.
1	Friday	St. Remigius, Bishop and Confessor. <i>Cons. Bp. Feehan, Nashville, 1865. See of Quebec founded, 1674.</i>
2	Saturday	Holy Guardian Angels.
3	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. John iv. 46-53. <i>Abp. Bayley died, 1877.</i>
4	Monday	St. Francis of Assisi.
5	Tuesday	SS. Placidus and Companions, Martyrs.
6	Wednesday	St. Bruno, Confessor.
7	Thursday	Office of the Blessed Sacrament. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	Friday	St. Bridget, Widow. <i>Bp. Kelly, Richmond, died, 1829.</i>
9	Saturday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	SUNDAY	TWENTY-FIRST SUNDAY AFTER PENTECOST. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35. <i>Bp. Galberry, Hartford, died, 1878.</i>
11	Monday	St. Francis Borgia, Confessor.
12	Tuesday	Feria. <i>Bp. McFarland, Hartford, died, 1874.</i>
13	Wednesday	St. Edward, King, Confessor. <i>Cons. Abp. Purcell, Cincinnati, 1833.</i>
14	Thursday	St. Callistus, Pope and Martyr.
15	Friday	St. Theresa, Virgin.
16	Saturday	Office of the Immaculate Conception.
17	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Maternity of B. V. M. Less. Eccus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. xxii. 15-21.
18	Monday	St. LUKE, EVANGELIST. <i>Fr. Jogues put to death, 1646.</i>
19	Tuesday	St. Peter of Alcantara, Confessor. <i>Abp. Whitefield, Baltimore, died, 1834.</i>
20	Wednesday	St. John Cantius, Confessor.
21	Thursday	St. Hedwig, Widow (Oct. 17). St. Hilarion, Abbot. SS. Ursula and Companions, Virgins and Martyrs. <i>Bp. Rosecrans, Columbus, died, 1878.</i>
22	Friday	Feria.
23	Saturday	Office of the Immaculate Conception.
24	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. ST. RAPHAEL, ARCHANGEL. Less. Tob. xii. 7-15; Gosp. John v. 1-4; Last Gosp. Matt. ix. 18-26.
25	Monday	SS. Chrysanthus and Daria, Martyrs.
26	Tuesday	St. Evaristus, Pope and Martyr.
27	Wednesday	Vigil of SS. Simon and Jude.
28	Thursday	SS. SIMON AND JUDE, APOSTLES.
29	Friday	Feria.
30	Saturday	Vigil of All Saints. <i>Fast. Cons. Bps. Loughlin and De Goesbriand, 1855.</i>
31	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. Epist. Rom. xiii. 8-11; Gosp. Matt. viii. 23-28.

"LET faith prevail over custom, and truth over the fashions of men."



MOON'S PHASES.			BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
New Moon .....	2	11 10 mo.	10 58 mo.	10 46 mo.	10 34 mo.	10 4 mo.	10 34 mo.	10 4 mo.	10 34 mo.	10 4 mo.	10 4 mo.	10 4 mo.
First Quarter.....	9	3 28 mo.	3 23 mo.	3 11 mo.	2 59 mo.	2 29 mo.	2 59 mo.	2 29 mo.	2 59 mo.	2 29 mo.	2 29 mo.	2 29 mo.
Full Moon .....	16	3 43 ev.	3 43 ev.	3 31 ev.	3 19 ev.	2 49 ev.	3 19 ev.	2 49 ev.	3 19 ev.	2 49 ev.	2 49 ev.	2 49 ev.
Last Quarter.....	24	9 14 ev.	9 9 ev.	8 57 ev.	8 45 ev.	8 15 ev.	8 57 ev.	8 45 ev.	8 45 ev.	8 15 ev.	8 15 ev.	8 15 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1 M		6 38	4 53	5 45	6 30	4 57	5 42	6 27	5 0	5 40	6 18	5 10	5 29
2 Tu		6 34	4 52	sets.	6 31	4 56	sets.	6 28	4 59	sets.	6 19	5 9	sets.
3 W		6 35	4 51	5 40	6 32	4 55	5 43	6 29	4 58	5 45	6 20	5 8	5 59
4 Th		6 36	4 50	6 37	6 33	4 54	6 40	6 30	4 57	6 42	6 21	5 7	6 56
5 Fr		6 38	4 49	7 43	6 34	4 53	7 47	6 31	4 56	7 49	6 22	5 7	7 53
6 Sa		6 39	4 47	8 53	6 35	4 51	8 57	6 32	4 55	8 59	6 23	5 6	9 12
7 S		6 40	4 46	10 4	6 36	4 50	10 8	6 33	4 54	10 10	6 24	5 5	10 14
8 M		6 42	4 45	11 13	6 38	4 49	11 15	6 35	4 53	11 17	6 25	5 4	11 21
9 Tu		6 43	4 44	morn.	6 39	4 48	morn.	6 36	4 52	morn.	6 26	5 3	morn.
10 W		6 44	4 43	12 24	6 40	4 47	12 23	6 37	4 51	12 21	6 27	5 2	12 30
11 Th		6 46	4 42	1 27	6 42	4 46	1 25	6 39	4 50	1 22	6 28	5 2	1 18
12 Fr		6 47	4 41	2 35	6 43	4 45	2 31	6 40	4 49	2 27	6 29	5 1	2 20
13 Sa		6 48	4 40	3 47	6 44	4 44	3 42	6 41	4 48	3 39	6 30	5 0	3 28
14 S		6 50	4 39	4 58	6 46	4 43	4 53	6 42	4 47	4 50	6 31	5 0	4 40
15 M		6 51	4 38	5 59	6 47	4 42	5 55	6 43	4 46	5 52	6 32	4 59	5 38
16 Tu		6 52	4 37	rises.	6 48	4 41	rises.	6 44	4 45	rises.	6 32	4 58	rises.
17 W		6 53	4 36	5 14	6 49	4 40	5 19	6 45	4 44	5 22	6 33	4 57	5 39
18 Th		6 54	4 35	6 1	6 50	4 40	6 5	6 46	4 43	6 8	6 34	4 56	6 18
19 Fr		6 55	4 34	6 53	6 51	4 39	6 58	6 47	4 43	7 1	6 35	4 56	7 16
20 Sa		6 57	4 34	8 5	6 52	4 38	8 9	6 48	4 42	8 12	6 36	4 55	8 22
21 S		6 58	4 33	9 15	6 53	4 38	9 19	6 49	4 42	9 21	6 36	4 55	9 34
22 M		6 59	4 32	10 22	6 54	4 37	10 25	6 50	4 41	10 28	6 37	4 55	10 37
23 Tu		7 0	4 31	11 33	6 55	4 36	11 35	6 51	4 41	11 37	6 38	4 54	11 45
24 W		7 2	4 31	morn.	6 57	4 36	morn.	6 52	4 41	morn.	6 39	4 54	morn.
25 Th		7 3	4 30	12 50	6 58	4 35	12 47	6 53	4 40	12 44	6 40	4 54	12 39
26 Fr		7 4	4 30	2 2	6 59	4 35	1 59	6 51	4 40	1 56	6 40	4 54	1 50
27 Sa		7 5	4 29	3 15	7 0	4 35	3 11	6 55	4 40	3 7	6 41	4 54	2 55
28 S		7 6	4 29	4 26	7 1	4 35	4 21	6 56	4 40	4 17	6 42	4 54	4 2
29 M		7 8	4 29	5 31	7 3	4 35	5 26	6 58	4 40	5 22	6 43	4 54	5 4
30 Tu		7 9	4 28	6 22	7 4	4 34	6 17	6 59	4 39	6 12	6 44	4 54	6 0

D. of Mon.	Day of Week.	CALENDAR.
1	Monday	ALL SAINTS. <i>Holyday of Obligation.</i>
2	Tuesday	All Souls.
3	Wednesday	Of the Octave.
4	Thursday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Friday	Of the Octave.
6	Saturday	Of the Octave. <i>See of Baltimore founded, 1791.</i>
7	SUNDAY	TWENTY-FIFTH SUNDAY AFTER PENTECOST. Epist. Col. iii. 12-18; Gosp. Matt. xiii. 24-31.
8	Monday	Octave of All Saints. The Four Coronati, Martyrs.
9	Tuesday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Wednesday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.
11	Thursday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Friday	St. Martin, Pope and Martyr.
13	Saturday	St. Didacus, Confessor. <i>Bp. Van de Velde, Natches, died, 1855.</i>
14	SUNDAY	TWENTY-SIXTH SUNDAY AFTER PENTECOST. Patronage of the B. V. M. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xiii. 31-36. <i>Charles Carroll of Carrollton died, 1832.</i>
15	Monday	St. Gertrude, Virgin.
16	Tuesday	St. Stanislaus Kostka, Confessor (Nov. 14).
17	Wednesday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Thursday	Dedication of Basilica of SS. Peter and Paul.
19	Friday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Saturday	St. Felix of Vaiois, Confessor.
21	SUNDAY	TWENTY-SEVENTH SUNDAY AFTER PENTECOST. Presentation of the B. V. M. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xxiv. 15-35. <i>Bp. Barry, Savannah, died, 1859.</i>
22	Monday	St. Cecilia, Virgin and Martyr.
23	Tuesday	St. Clement, Pope and Martyr.
24	Wednesday	St. John of the Cross, Confessor. <i>Cons. Abp. Lamy, Santa Fé, 1850.</i>
25	Thursday	St. Catherine, Virgin and Martyr.
26	Friday	St. Peter of Alexandria, Bishop and Martyr.
27	Saturday	Office of the Immaculate Conception.
28	SUNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-34. <i>Fr. Du Poisson killed at Natches, 1729.</i>
29	Monday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Tuesday	ST. ANDREW, APOSTLE. <i>Cons. of Abp. Kenrick, St. Louis, 1841.</i>

HASSARD'S HISTORY OF THE UNITED STATES is the only complete and concise History published. It is beautifully illustrated with portraits, scenes, maps, etc.



### MOON'S PHASES.

	D.
New Moon.....	1
First Quarter....	8
Full Moon.....	16
Last Quarter.....	24
New Moon.....	31

### BOSTON.

H. M.	H. M.
10 12 ev.	10 0 ev.
1 54 ev.	1 42 ev.
10 52 mo.	10 40 mo.
2 12 ev.	2 0 ev.
9 12 mo	9 0 mo.

### N. YORK.

H. M.	H. M.
10 0 ev.	9 48 ev.
1 42 ev.	1 30 ev.
10 40 mo.	10 28 mo.
2 0 ev.	1 48 ev.
9 0 mo.	8 48 mo.

### WASH'T'N.

H. M.	H. M.
9 48 ev.	9 36 ev.
1 30 ev.	1 18 ev.
10 28 mo.	10 16 mo.
1 48 ev.	1 36 ev.
8 48 mo.	8 36 mo.

### CHARLES'TN.

H. M.	H. M.
9 36 ev.	9 24 ev.
1 18 ev.	1 6 ev.
10 16 mo.	9 46 mo.
1 36 ev.	1 6 ev.
8 36 mo.	8 6 mo.

### CHICAGO.

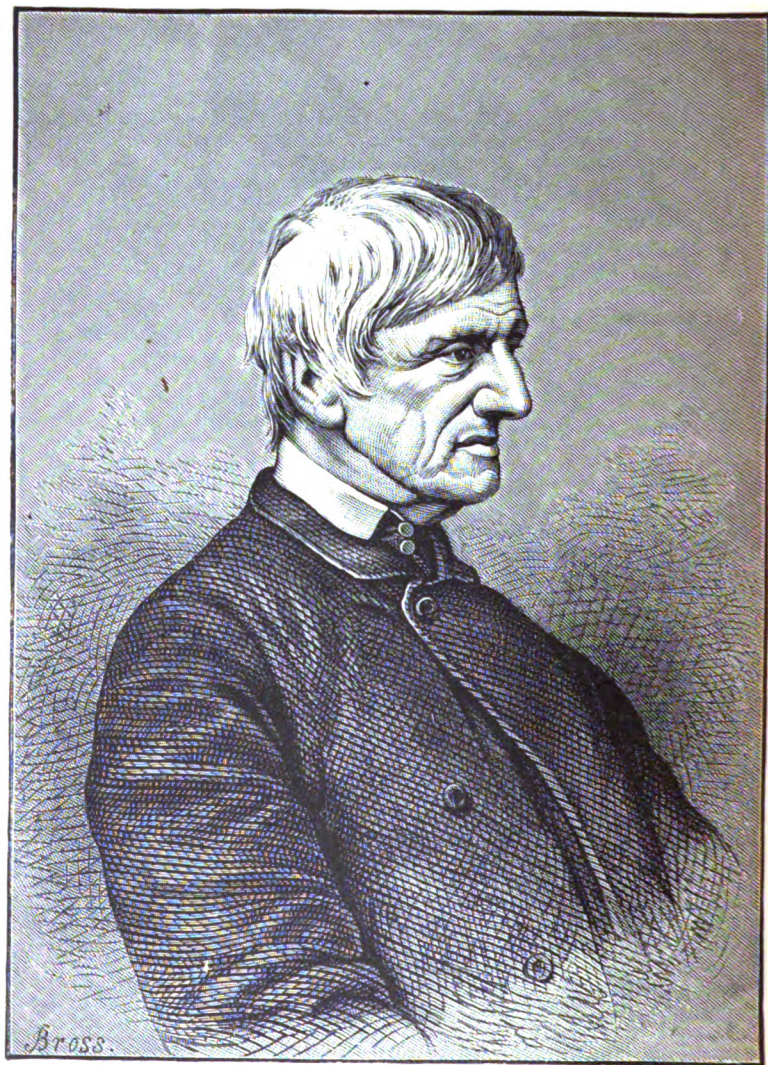
H. M.	H. M.
9 6 ev.	9 48 ev.
9 46 mo.	9 46 mo.
1 6 ev.	1 6 ev.
8 6 mo.	8 6 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MAR- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	W	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Th	7 10	4 28	sets.	7 5	4 34	sets.	7 0	4 39	sets.	6 44	4 54	sets.
3	Fr	7 11	4 28	5 8	7 6	4 34	5 12	7 1	4 39	5 16	6 45	4 54	5 24
4	Sa	7 12	4 28	6 16	7 7	4 34	6 22	7 2	4 39	6 24	6 46	4 54	6 34
5	Sa	7 13	4 28	7 26	7 8	4 33	7 32	7 3	4 39	7 37	6 47	4 54	7 49
6	S	7 14	4 28	8 42	7 9	4 33	8 47	7 4	4 38	8 50	6 47	4 54	8 59
7	M	7 15	4 28	9 51	7 10	4 33	9 56	7 5	4 38	9 59	6 48	4 54	10 7
8	Tu	7 16	4 28	11 5	7 11	4 33	11 9	7 6	4 38	11 12	6 49	4 54	11 16
9	W	7 17	4 28	morn.	7 12	4 33	morn.	7 7	4 38	morn.	6 50	4 54	morn.
10	Th	7 18	4 28	12 20	7 13	4 33	12 16	7 8	4 38	12 12	6 50	4 54	12 8
11	Fr	7 19	4 28	1 24	7 14	4 33	1 17	7 9	4 38	1 13	6 51	4 54	1 3
12	Sa	7 20	4 28	2 31	7 15	4 33	2 25	7 10	4 38	2 21	6 52	4 55	2 13
13	S	7 21	4 28	3 33	7 16	4 33	3 28	7 11	4 38	3 24	6 53	4 55	3 14
14	M	7 22	4 28	4 36	7 16	4 33	4 30	7 11	4 38	4 26	6 54	4 55	4 10
15	Tu	7 23	4 29	5 38	7 17	4 33	5 33	7 12	4 38	5 29	6 55	4 55	5 14
16	W	7 24	4 29	6 41	7 18	4 34	6 36	7 13	4 39	6 32	6 56	4 56	6 16
17	Th	7 24	4 29	rises.	7 18	4 34	rises.	7 13	4 39	rises.	6 56	4 56	rises.
18	Fr	7 25	4 29	5 28	7 19	4 34	5 34	7 14	4 40	5 38	6 57	4 56	5 49
19	Sa	7 25	4 29	6 30	7 19	4 34	6 35	7 14	4 40	6 39	6 57	4 56	6 48
20	S	7 26	4 30	7 34	7 20	4 35	7 39	7 15	4 41	7 43	6 58	4 57	7 51
21	M	7 26	4 30	8 40	7 20	4 35	8 45	7 15	4 41	8 49	6 58	4 57	8 59
22	Tu	7 27	4 31	9 43	7 21	4 36	9 48	7 15	4 42	9 51	6 59	4 58	9 59
23	W	7 27	4 31	10 44	7 21	4 36	10 49	7 16	4 42	10 52	6 59	4 58	10 58
24	Th	7 28	4 32	11 50	7 22	4 37	11 53	7 16	4 43	11 56	7 0	4 59	11 59
25	Fr	7 28	4 32	morn.	7 22	4 37	morn.	7 16	4 43	morn.	7 0	4 59	morn.
26	S	7 28	4 33	12 50	7 22	4 38	12 47	7 17	4 44	12 43	7 0	5 0	12 33
27	M	7 29	4 33	2 5	7 23	4 38	1 50	7 17	4 44	1 55	7 1	5 1	1 45
28	Tu	7 29	4 34	3 10	7 23	4 39	3 7	7 17	4 45	3 3	7 1	5 1	2 56
29	W	7 29	4 34	4 18	7 23	4 39	4 15	7 18	4 45	4 11	7 1	5 2	4 0
30	Th	7 29	4 35	5 25	7 23	4 40	5 21	7 18	4 46	5 16	7 2	5 3	5 4
31	Fr	7 30	4 36	6 18	7 24	4 41	6 24	7 18	4 47	6 18	7 2	5 4	6 3
		7 30	4 37	sets.	7 24	4 42	sets.	7 19	4 48	sets.	7 3	5 5	sets.

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	Feria.
2	Thursday	St. Bibiana, Virgin and Martyr.
3	Friday	St. Francis Xavier, Confessor. <i>Fast. Abp. Carroll, Baltimore, died, 1815.</i>
4	Saturday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-'3; Gosp. Matt. xi. 2-10. <i>Cons. Bp. Quinlan, Mobile, 1859.</i>
6	Monday	St. Nicholas of Myra, Bishop and Confessor.
7	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. <i>Fr. Garnier put to death in Canada, 1649.</i>
8	Wednesday	IMMACULATE CONCEPTION OF THE B. V. M. <i>Holyday of Obligation.</i> Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. <i>Council of the Vatican opened, 1869.</i>
9	Thursday	Of the Octave.
10	Friday	Of the Octave. St. Melchiades, Pope and Martyr. <i>Fast.</i>
11	Saturday	St. Damasus, Pope and Confessor. <i>Fr. Sorel killed on the Yazo, 1729.</i>
12	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
13	Monday	St. Lucy, Virgin and Martyr.
14	Tuesday	Of the Octave.
15	Wednesday	Octave of the Immaculate Conception. Ember Day. <i>Fast.</i>
16	Thursday	St. Eusebius, Bishop and Martyr.
17	Friday	Feria. Ember Day. <i>Fast.</i>
18	Saturday	Expectation of the B. V. M. Ember Day. <i>Fast.</i>
19	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6. <i>Bp. Melchior, Green Bay, Wis., died, 1873.</i>
20	Monday	Vigil of St. Thomas.
21	Tuesday	ST. THOMAS, APOSTLE. <i>Cons. Bp. Ireland, Coadj. St. Paul, 1875.</i>
22	Wednesday	Feria.
23	Thursday	Feria.
24	Friday	Christmas Eve. Vigil. <i>Fast.</i>
25	Saturday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist. Tit. ii. 11-15; Gosp. Luke ii. 1-14. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	SUNDAY	ST. STEPHEN, FIRST MARTYR.
27	Monday	ST. JOHN, APOSTLE AND EVANGELIST.
28	Tuesday	HOLY INNOCENTS.
29	Wednesday	St. Thomas of Canterbury, Bishop and Martyr.
30	Thursday	Of the Octave.
31	Friday	St. Sylvester, Pope and Confessor.

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**Cardinal Newman.**

## CARDINAL NEWMAN.

FEW men of letters in this nineteenth century of Christianity and Christian civilization have attracted more attention than John Henry Newman, Priest of the Oratory of St. Philip Neri, and now Cardinal of the Holy Roman Church. His name and fame have gone wherever the English language is spoken, and even beyond, for his works have been translated into more than one of the modern languages. To Americans, and especially to the Catholics of America, he is well known and his name is most dear. Indeed, he is fully as well known and as highly appreciated by all classes in this country as in England.

John Henry Newman was born in London on February 21, 1801. His father was a banker of that city, and a Protestant. The family was a pious one, and Mrs. Newman was a woman of culture; from her the boy received his first lessons in piety.

He entered Trinity College, Oxford, at fifteen, and graduated at nineteen. He was elected a fellow of Oriel College in 1822, and there assisted Dr. Whately in preparing for publication the *Dialogues on Logic*. In 1824 he was ordained minister of the Church of England, and devoted himself for a time to his clerical avocations as a curate. He became vice-principal of Alban Hall under Dr. Whately in 1826, and a tutor of Oriel, which at once gave him the standing of a university celebrity. He was appointed public examiner in 1827, and Vicar of St. Mary's in 1828. In 1829 he opposed the election of Sir Robert Peel as member for the University of Oxford because that statesman advocated Catholic emancipation. Whately led the emancipationists, and this action seemed to separate Newman and Whately for ever.

In 1830 Dr. Newman was chosen one of the select university preachers, and at the invitation of Hugh Rose, of the *British Critic*, began to write a history of the principal church councils, the first portion of which was published in 1833, as *The History of the Arians of the Fourth Century*. In gathering the materials for this publication the vicar of

St. Mary's was fascinated with the subtle philosophy and profound theology of Clement and Origen. In his sermons about this time the Catholic influence of the Fathers of the Alexandrine school defined in his mind the purely Catholic doctrine of the Communion of Saints. The dreams of his boyhood became realities, and in one of his sermons he said of the heavenly hosts that "every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the weaving of the robes of those whose faces see God."

In December, 1832, he went to Italy with Hurrell Froude, the brother of James Anthony Froude, the historian, and with him began in Rome the *Lyra Apostolica*, which appeared monthly in the *British Magazine*. In Rome he met with Dr. Wiseman (afterward Cardinal). Falling sick in Sicily, he returned to England in July, 1833. Soon after his return what is known as the "Oxford movement" was inaugurated by John Keble's sermon entitled "National Apostasy." Dr. Newman, finding a difference of opinion among his associates as to the way of opposing liberalism and neutralizing the tendencies toward Rome, began the series called *Tracts for the Times*, and a series of letters in the *Record* on "Church Reform." He now wrote the historical sketches that appeared in the *British Magazine*, and were afterwards printed as *The Church of the Fathers*.

In 1835 Dr. Pusey openly joined the Oxford movement and founded the *Library of the Fathers*. Dr. Newman aided in editing the *Library* and contributed regularly to the *British Critic*, of which he became editor in 1838, and remained so till July, 1841. He also supervised the publication of the *Tracts*. He now poured volume upon volume from the press, dealing with every phase of the controversies which had been provoked by the movement. Thus appeared his *Plain and Parochial Sermons*; *Essays upon Miracles*; his famous *Prophetical Office of the Church*; his *Essay on Justification*; his *Via Media*; *University Sermons*; and a pamphlet on the Real Presence. He could meet and vanquish all his Protestant opponents; but with the appearance of that great soldier of the Church, Dr. Wiseman, in the field, his sword fell from his hand, and, as far as Newman was

concerned, the Anglican battle was at an end. Dr. Wiseman's sermons *On the Anglican Claims* destroyed the whole argument of the *Via Media*. There was no middle path, Dr. Newman had to acknowledge. With this conviction he gave up the contest with Catholicity, but he still held himself ready for the Protestant fires of the Anglican movement.

In 1838 the Bishop of Oxford denounced the *Tracts for the Times*. The opposition emboldened the tractarian writers, and Dr. Newman defined more and more clearly the relative position of Anglicanism and Catholicism, till his attempt to reconcile the Anglican teaching of the Thirty-nine Articles with Catholic dogma culminated in "Tract 90," in February, 1841. He was called upon to withdraw the tract, but refused.

In 1841 the British and Prussian Governments created a bishopric in Jerusalem, and the English bishops consecrated an uneducated converted Jew as bishop. Dr. Newman protested against this action, and denounced the alliance about to be contracted in the East with Nestorians and other heretics. It was his last act of interference with the destinies of the Church of England.

He now entered into a correspondence with Rev. Dr. Russell, of Maynooth, and in 1843 he made a formal retraction of the charges he had uttered against the Church of Rome. In September of that year he gave up his living and resigned his office as clergyman. He retired to his home at Littlemore, and invited several of his friends in trouble like himself to visit him there. Here he began his *Translations from Athanasius* and the *Lives of the English Saints*, in order, as it was expressed, to give the writers "an interest in the English soil and the English Church, and keep them from seeking sympathy with Rome." About thirty writers were engaged in this work, and the lives were to form a periodical series with Dr. Newman as editor. The first two numbers only, containing the "Life of St. Stephen Harding" and "The Family of St. Richard," were edited by him; the others were published by their authors. He also began his *Essay on Development* about this time. But at last the weary struggle was at an end. Dr. Newman himself says: "All this time I was hard at my *Essay on Doctrinal Development*. As I ad-

vanced my view so cleared that, instead of speaking any more of 'the Roman Catholics,' I boldly called them Catholics. Before I got to the end I resolved to be received, and the book remains in the state in which it was then, unfinished." He writes from Littlemore, October 8, 1845, as follows:

"I am this night expecting Father Dominic, the Passionist, who from his youth has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' waiting he was, without his own act, sent here. But he has had little to do with conversions. . . . He is a simple, holy man, and withal gifted with remarkable powers. He does not know my intention; but I mean to ask of him admission to the One Fold of Christ. . . . I have so many letters to write that this must do for all who choose to ask about me."

He was received into the Church the next day. There were no more doctrinal difficulties—all was clear as day. Soon afterwards Dr. Wiseman called him to Oscott, and thence sent him to Rome. There he was ordained by Cardinal Franzoni, and, returning to England in 1848, established two houses of the Oratory of St. Philip Neri, at Brompton and Birmingham, becoming superior of the latter, which was in a few years transferred to Edgbaston. A special brief of Pius IX. constituted Dr. Newman superior of the first English Congregation of St. Philip.

Since his conversion he has published several works: *Loss and Gain*; *Sermons to Mixed Congregations*; *Anglican Difficulties*; *Present Position of Catholics*; *Lectures on the Turks*; *Sermons on Various Occasions*; *Callista*; *Apologia pro Vita sua*; *Verses on Various Occasions*; *Grammar of Assent*; and his reply to Gladstone's pamphlet. Besides these, during the last twelve years he has been busily engaged revising and annotating all his former works, new editions of which have appeared during that time.

The evenness of Dr. Newman's life was disturbed by the advent in England in 1851 of an unfortunate Italian priest named Achilli. He was an apostate friar, of Italian birth and unedifying proclivities. He appeared in England and lectured in various towns. He made the most revolting charges against the Catholic clergy, and his language was a tirade

of blasphemy against the Church. The gentle nature of Dr. Newman was moved by this mountebank, and he spoke in the plainest manner possible of Achilli's infamous conduct. Aided by Exeter Hall, the apostate Achilli brought an action for libel against Burns & Lambert as publishers of the pamphlet entitled "*Lectures on the Present Position of Catholics in England. Lecture V. Logical Inconsistency of the Protestant View.*" Dr. Newman admitted that he was the author of the pamphlet, and his name was substituted for that of the publishers. We wish we could quote the entire paragraph which was called libelous, and which has been ever since left out of the English edition of his works, but we have space only for a short extract :

"And in the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli—I might have spoken of him last week, had time admitted of it. The Protestant world flocks to hear him because he has something to tell of the Catholic Church. He has something to tell, it is true; he *has* a scandal to reveal; he *has* an argument to exhibit. It is a simple one and a powerful one, as far as it goes—and it is *one*. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our confusion that our holy mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say, 'gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a production as I am? I have been a Roman priest and a hypocrite; I have been a profligate under a cowl. I am the Father Achilli who, as early as 1826, was deprived of my faculty to lecture for an offence which my superiors did their best to conceal, and who in 1827 had already earned the reputation of a scandalous friar' . . . (Here he gave a list of Achilli's crimes). He continues: You speak truly, O Achilli! and we cannot answer you a word. You are a priest; you have been a friar; you are, it is undeniable, the scandal of Catholicism and the palmary argument of Protestants by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. . . . You were deprived of your professorship, we own it; you were prohibited from preaching and hearing confessions. . . . Yes, you are an incontrovertible proof that priests may fall and friars break their vows. You are your own witness; but while you *need* not go out of yourself for your argument, neither are you *able*. With you the argument be-

gins ; with you, too, it ends ; the beginning and the ending you are both. When you have shown yourself you have done your worst and your all ; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound ; you cannot lay the golden eggs, for you are already dead."

This language told, and the result was the suit. The trial took place on June 21, 1852, and lasted four days. Lord Campbell presided as judge. Dr. Newman was defended by Sir A. G. Cockburn (the present Chief-Justice of England), as well as by four other able advocates. After the witnesses were examined—all of whom proved, beyond question, the truth of Dr. Newman's charges—and the lawyers had made their speeches, Lord Campbell charged the jury dead against Dr. Newman ; and of course, as the jury was composed of true and loyal Protestants, they returned a verdict against him. Even the *London Times*, alluding to the decision, said : " We consider that a great blow has been given to the administration of justice in this country, and that Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feeling of judges and juries." A new trial was refused, and on January 31, 1853, sentence was pronounced. After argument in favor of a mitigation of sentence was delivered Dr. Newman came forward and asked to be allowed to speak, but Lord Campbell refused. Justice Coleridge then pronounced sentence, and imposed a fine of £100, which was instantly paid. The trial cost Dr. Newman £10,000, but a subscription had been opened in France, England, Ireland, and the United States, and £13,500 were realized. The remainder, after paying the costs of the trial, Dr. Newman devoted to charitable purposes.

In 1854 Dr. Newman was appointed rector of the newly-founded Catholic University of Ireland. While there he tendered a professorship to the late Dr. Brownson, who for various reasons was unable to accept. Besides conducting the *Atlantis* at this time, he delivered several lectures. He resigned the rectorship in 1859, and devoted himself to the duties of the Oratory. Canon Kingsley having, in *Macmillan's Magazine*, January, 1864, accused Dr. Newman and

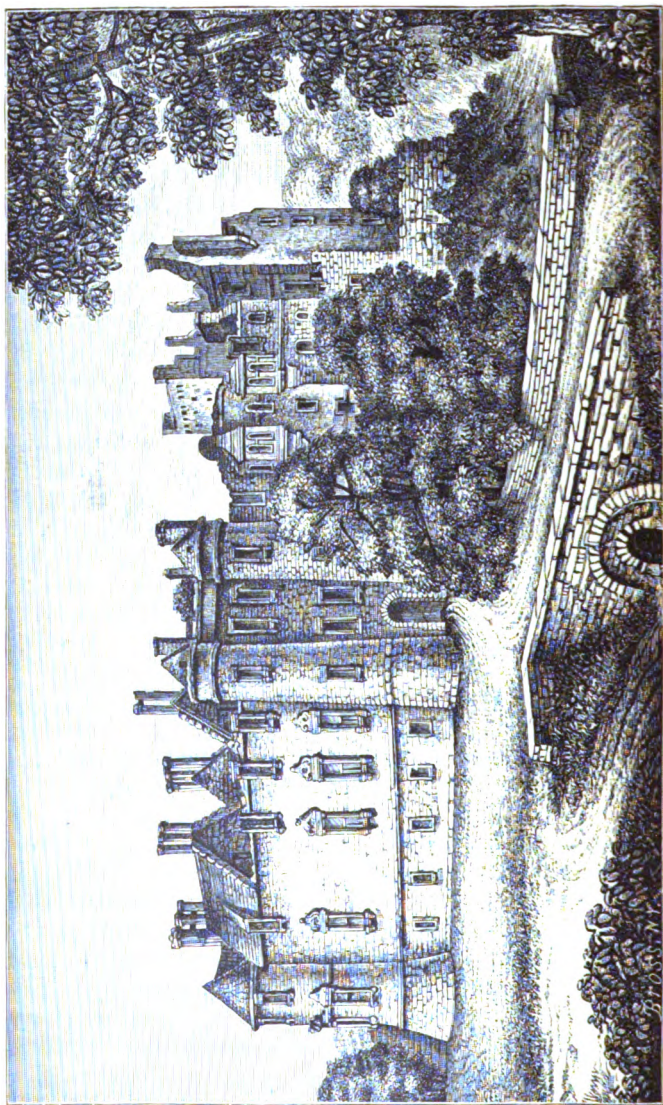
the Roman Catholic priesthood generally of thinking lightly of the virtue of veracity, a correspondence on the subject ensued. Kingsley renewed and aggravated the imputation; Dr. Newman replied, and the result is his *Apologia pro Vita sua*, one of the finest specimens of controversial writing in the English language.

Well-merited honors were bestowed on Dr. Newman by our present Holy Father, Leo XIII., who, in consistory of May 12, 1879, was pleased to preconize John Henry Newman as Cardinal Deacon of the Holy Roman Church. In doing this His Holiness, who had at the same time preconized nine other cardinals, declared he had been actuated in this creation of cardinals by a wish to reward men who had by their virtues, consummate learning, and eminent services to the Church shown themselves truly worthy of the purple. On the 13th he received the berretta, and on the 15th the hat was conferred and his title of St. George in *Velabro*, a church situated in the lower town of Rome, on the left bank of the Tiber, near the foot of the Palatine. Thus in his old age comes to him one of the greatest honors of the Catholic Church, or, as he said when replying to an address delivered to him in Rome: -

“Most men, if they do any good, die without knowing it; but I call it strange that I should be kept to my present age—an age beyond the age of most men—as if in order that in this great city, where I am personally almost unknown, I might find kind friends to meet me with an affectionate welcome and to claim me as their spiritual benefactor.”

**DIES MALI.**—Three Mondays are most unfortunate, says an old writer, to begin any notable work—“the first Monday of April, ye which day Caine was borne and his brother Abel was slaine; the second is the first Monday of August, the which day Sodom and Gomorrah were confounded; and the third the third Monday of December, the which day Judas Iscariot was borne, who betrayed our Saviour Jesus Christ.” An old Saxon MS. puts these among the *Dies Mali*.

THE first normal school was founded in 1681 by the Abbé de la Salle, canon of the cathedral at Rheims.

**Seton House.**

## SETON HOUSE.

THE nucleus of this baronial ruin, formerly the residence of the earls of Winton, is very ancient, some portions of the tower and its surrounding wall still remaining, all ivy-clad, after the lapse of seven hundred years ; but the first castle having been in great part destroyed during the long wars with England, a new building was erected about the middle of the sixteenth century, which was esteemed at the period and for many years afterwards much the most magnificently constructed and furnished house in Scotland. It was often called, in accordance with the Scotch fashion introduced under the influence of French ideas, the Palace of Seton, because it was so frequently the abode of royalty. This vast and handsome structure occupied a pleasant position in the midst of a well-wooded demesne in East Lothian, on the coast of the Firth of Forth ; its proximity to the sea, and the habitations which arose around the original pile, giving a name, Seytoun, Seatown, Seton—when surnames came into use under Malcolm Canmore—to one of the oldest, richest, and most influential families in the kingdom. There is no end of traditions regarding the princely style maintained at Seton. It had been visited in royal progresses by Queen Mary, by her son, King James VI., and by the unfortunate Charles I., and an account of the masques and ceremonies on these occasions would fill a volume. At the Reformation, and for almost a century afterwards, Seton House was the stronghold of the Catholic party in the south, one of the refuges and hiding-places for the priests, and the first place the clergy coming from the Continent were received and entertained after landing, in disguise, at Leith.

Unfortunately, the fourth Earl of Winton, succeeding his grandfather while yet a minor, was brought up a Protestant by a time-serving kinsman who obtained possession of his person. The last earl lost his titles and estates for participation in the rebellion of 1715, and was condemned to death, but managed with great ingenuity to escape from the Tower of London, and lived the rest of his life in extreme pov-

erty at Rome, where he died on December 19, 1749, having become a Catholic—although Sir Walter Scott asserts the contrary—a few years before. When standing his trial before the House of Lords he was the only one of the noble prisoners who, disdaining to sue for mercy or forswear his allegiance to his rightful sovereign, pleaded not guilty.

The gardens around Seton House—which now belongs to the Earl of Wemyss and March, a remote descendant of the family which so long flourished there—are still celebrated for the finest and earliest fruits of the season, and the stately oaks and elm-trees in the park remind one even now that the works of nature outlive the greatest efforts of genius ; while the solemn and deserted grandeur of Seton Chapel, situated in the immediate neighborhood, and the melancholy ruins of the castle, make one regret that so much should have been needlessly and thanklessly sacrificed in the cause of the most ungrateful and (latterly) most worthless of dynasties.

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### LET HIM NOT PASS.

O RICH man ! from your happy door  
 Seeing the old, the rich, the poor,  
 Who ask for nothing, scarcely weep,  
 To whom even heaven means only sleep,  
 While you, given good things only without measure,  
 Sometimes can scarcely sleep for pleasure—  
 Let not the blessed moment fly :  
 Jesus of Nazareth passes by.

He must not pass ! Hold him secure ;  
 In likeness of his helpless poor,  
 Of many a sick soul sin-beguiled,  
 In innocent face of little child,  
 Clasp him, quite certain it is he,  
 In every form of misery ;  
 And when thou meet'st him up on high  
 Be sure he will not pass thee by.—*Miss Mulock.*

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No power in nature can deprive a substance of its being. The human soul is a substance ; therefore no natural power can deprive it of its being.—*Catholic World.*



RIGHT REV. THOMAS FOLEY, D.D.

YEAR by year the roll of illustrious American prelates who have gone to their reward lengthens. One more eminent name has been added by the death, at Chicago, on February 19, 1879, of the Right Rev. Thomas Foley, D.D., Bishop of that see.

Thomas Foley was born in the city of Baltimore, Md., on March 6, 1822. His parents were natives of the county Wexford, Ireland. At the age of ten he entered Mt. St. Mary's College, from which he graduated with the degree of A.B. in 1840. Deciding to enter the Church, he matriculated at St. Mary's Seminary, where he pursued his studies for six

years, and on August 16, 1846, was ordained priest. He was first appointed to the charge of the missions in Montgomery County, Md., but in a few months was called to Washington, D. C., to serve as assistant pastor of St. Patrick's Church. Here he established a high reputation as an eloquent preacher and a zealous priest. In 1848 Father Foley was appointed secretary by Archbishop Eccleston, and in 1851 was made chancellor. He was retained in this position by Archbishop Kenrick, who succeeded Dr. Eccleston in the see of Baltimore. In 1854 Father Foley accompanied Archbishop Kenrick to Rome, at the assemblage of prelates held in that city in that year, when the dogma of the Immaculate Conception was proclaimed. In July, 1864, Bishop Spalding, of Louisville, was translated to Baltimore, and on taking possession of his see he selected Father Foley as chancellor, and in 1867 he was appointed vicar-general. During the absence of Archbishop Spalding in Rome, in 1867, Father Foley administered the archdiocese, and again on the assembling of the Vatican Council in 1869 he acted in the same capacity.

In 1843 the Holy See, in response to a petition of the Fifth Provincial Council of Baltimore, established the diocese of Chicago, the Right Rev. Wm. Quarter, D.D., being appointed bishop. He was succeeded by Bishops Van de Velde, O'Regan, and Duggan. The last-named prelate, on account of illness, found it necessary to apply for a coadjutor, and on November 19, 1869, the late Pope Pius IX. appointed Rev. Thomas Foley, D.D., to that position, with the title of Bishop of Pergamus, *in partibus infidelium* (Pergamus being in Asia Minor, not far from the site of ancient Troy, and now in the hands of the Mohammedans). On February 27, 1870, he was consecrated in the Cathedral of Baltimore, and was installed in his see March 27.

Bishop Foley, says a writer, "in point of person and dignified bearing, was perhaps one of the finest specimens of a thoroughbred churchman on this continent." He was a fine pulpit orator, and possessed great executive ability. Under his sagacious administration the diocese of Chicago prospered greatly, and he built many new churches, schools, and charitable institutions. The following tribute

of respect to the memory of Bishop Foley was adopted by the Legislature of Illinois on February 20, 1879 :

" *Whereas*, It is with feelings of deep regret that we learn of the death of an eminent Catholic prelate and the representative of a large portion of the people of the State ; and

" *Whereas*, We recognize that in his death our Catholic fellow-citizens have lost an able and dignified executive, and a divine who was beloved by people of all denominations for his sanctity, piety, and true Christian charity ; therefore, be it

" *Resolved*, That we tender our sincere sympathy to the Catholic people of Chicago, and to the family of the late Right Rev. Bishop Foley, in their hour of affliction."

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### PHYSICIANS HONORED AS SAINTS.

ST. LUKE the Evangelist ; SS. Cosmas and Damian ; St. Pantaleon of Nicomedia ; St. Antiochus of Sebaste ; St. Otricularius ; St. Ursicin of Liguria ; St. Samson ; St. Alexander ; St. Cyrus of Alexandria ; St. Cæsarius, brother of St. Gregory of Nazianzen ; St. Denis, deacon ; St. Codratus of Corinth ; St. Papilius, deacon ; St. Juvenal, bishop ; St. John Damascene, Doctor of the Church ; St. Diomedes of Cilicia ; St. Leontius (Arabian) ; St. Carpophorius, companion of the foregoing ; St. Gennadius (Greek) ; St. Eusebins (Greek), the son of a physician ; St. Zenobius of Ægea ; St. Orestes of Cappadocia ; St. Emilian of Africa ; St. Antiochus of Mauritania, a Roman soldier ; B. Paul the elder, Paul the younger, Louis Froysius, and Louis Almeida of Japan ; B. Anthony ; B. Joachim, Japanese martyr ; B. Philip of Florence, general of the Servites of Mary, who studied at the famous medical schools of Paris.

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WOMEN NOTED FOR SAINTLINESS OF LIFE AND SKILL IN MEDICINE.—St. Theodosia, mother of St. Procopius ; St. Nicerata of Constantinople, who cured St. Chrysostom ; St. Hildegarde ; St. Francesca Romana ; St. Elizabeth of Hungary ; St. Jutte ; St. Elizabeth of Portugal.

As a sponge in the sea is wholly surrounded and penetrated by the water, so are we in God.—*St. Augustine.*



### REV. JOSEPH M. FINOTTI.

THE Rev. Joseph M. Finotti was born in Ferrara, Italy, in 1817. His family was greatly respected, his father having been judge of the criminal and civil court of Ferrara. His mother was a highly-educated lady, having received her education from the Ursuline nuns of Ferrara. Father Finotti was educated by the Jesuits, and displayed marked talent at an early age. At one time, when about seventeen years old, he wished to join the Austrian army; but he was soon cured of this, and from that moment he vowed to become a priest. He soon after went to Rome, and there entered as a novice a Jesuit college, where he received his theological education.

In 1845 the Rev. Father Ryder, of Georgetown College, went to Rome to procure young men for the mission in the United States, and young Finotti was one of the chosen few whom Father Ryder brought to this country. He was ordained at Georgetown, where he said his first Mass. In 1850 he was pastor of St. Mary's Church in Alexandria, Va. Here he had charge of an extensive mission, not only in Virginia but in Maryland. He built St. Ignatius' Church in Prince George County, Md.

In 1852 he left the Society of Jesus and went to Boston, where he formed part of the household of the late Bishop Fitzpatrick. Here he held the position for years of literary editor of the *Boston Pilot*. He was also pastor of Brookline, Brighton, and other missions, and opened the Catholic cemetery at Holyrood. While in Brookline he was attacked with inflammatory rheumatism, from which he suffered until the day of his death. His health was so bad that he had to resign his parish of Brookline, and, after a rest of some months, was appointed to Arlington, near Boston. Here he stayed till he went to St. Mary's Seminary, near Cincinnati. From there he went to Omaha, and finally to Central City, Colorado, in 1877, and had charge of that parish up to the time of his death. In his new sphere he labored with great zeal and won the respect of all who knew him.

On the 5th of November, 1878, he met with an accident while on a visit to Denver from the effects of which he never recovered. He died on the 10th of January, 1879, after receiving all the consolations of our holy religion. He was interred at Denver, and it was his last request that his funeral should be of the simplest kind—no High Mass, no sermon; only a Low Mass. And thus ended the career of one who was really a great man, a warm friend, and an admirer of all that was great and noble.

Father Finotti was a great lover of books, and all his spare moments were spent in his library correcting, annotating, and writing—for he wrote for many papers. He took special interest in the Catholic history of America. He had copies of nearly every Catholic book published in this country, and in nearly every one of them he had added notes,



corrections, or additions. It was a labor of love with him. Many an evening the writer of this sketch passed with him in his library in Brookline and Arlington, and on these evenings he would take down book after book, displaying his treasures—especially those he had procured since our last visit.

Among his literary efforts were : a French grammar (which we believe was published in Italy); *A Month of Mary*, 1853; *Life of Blessed Paul of the Cross*, 1860; *Italy in the Fifteenth Century*; *Diary of a Soldier*, 1861; *The French Zouave*, 1863; *Herman, the Pianist*, 1863; *The Spirit of St. Francis of Sales*, 1866; *Works of the Rev. Arthur O'Leary*; *Life of Blessed Peter Claver*, etc. Most of these works are translations or were edited by him. His greatest work, never completed, was his *Bibliographia Catholica Americana*, and this took years of the closest study and care from him. It was a list of all the Catholic books published in what is now the United States of America, with notices of their authors and an epitome of their contents. He published the first part in 1872. It brings the list down to 1825. It is a most valuable compilation, but it was not a financial success. Not over two hundred copies were sold. The people did not seem to understand what it was intended to show, and many copies were returned to the publishers, by those who ought to know better, with the remark that they "did not subscribe for a catalogue of books." This had a very depressing effect on him. It was, however, well received in Europe, and more copies were bought for libraries there than in the United States. Let any one go through this volume, and, if he has the least taste for the history of the Catholic literature of this country, he will at once see its value. The material for the second volume was nearly ready years ago; but his health failing, and, as he once remarked, having no money to throw away on a work that was not appreciated, he did not finish his work. His last literary effort, which he did not live to see published, was an account of the spirit at Wizard Clip, in Virginia, the story of which is partly told in Father Gallitzin's *Life*, and is referred to in his works. The last letter he wrote was to the writer of this sketch, and was dated *Christmas Eve*, 1878—just about two weeks before he died:

## " ANTE X'MAS EVE. SEVENTY-EIGHT.

"As I am about wishing you and yours and all your concerns a Merry Christmas, a Happy New Year, and many returns, I will tell you that my prospects are rather slim just now, for I made light of the accident I met a few weeks ago, and its effects are more serious than I apprehended. A bad affection at the heart and an increasing nausea are the leading traits of my illness. I have not been out of bed for three days. I am up to-day, and the only thing I mean to do is to finish this letter. Well, *nil desperandum!* God has shown a more than father's care for me these three or four years past. I feel I am in good hands; I have no fear. Yet I would like to live a little longer and accomplish some few things, among which there is one whereof I have many times thought of writing to you, and, in fact, I think I threw out some hints in a letter two years ago, I believe.

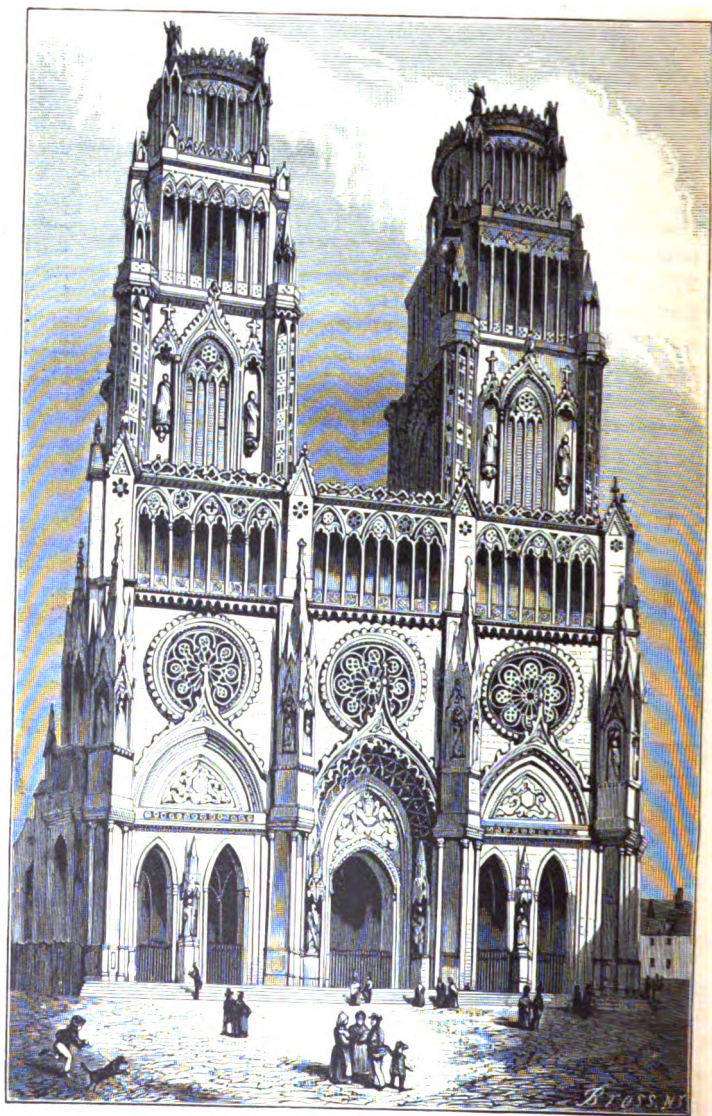
"You will not have finished your meritorious work of reforming the system of our schools until you have opened the doors of them to a well-arranged series of Christian classics. You know I have studied this matter thoroughly, and have received from his Eminence the Cardinal d'Avanzo, the regenerator of Catholic classic education in Italy, much information and copies of his books. They are admirable. I wish you would allow me to send you one of them, *translated into English*. I feel that you will be not only pleased, but anxious to publish them. I know well that they would be in demand. I think there is a college in Michigan or Illinois where an attempt at publishing such text-books has been made, but with what success I know not. . . .

"Then, finishing where I commenced, I wish you all a Holy Christmas and a Happy New Year, and I remain, in the hope of many such returns, as ever,  
Yours,  
J. M. FINOTTI."

This letter shows the warmth of Father Finotti's heart and the interest he took in Catholic education.

His literary criticisms in the *Pilot*, if not always favorable, were at least just. He hated cant and humbug, and when he received a book with great pretensions and but little merit he said so in as few words as possible.

Father Finotti was an ardent admirer of our little ANNUAL, and looked upon its success as an era in Catholic literature in this country. He contributed several biographical sketches to its pages, and furnished a great many interesting historical items. Those who read this sketch, and who, we have no doubt, for the past eleven years have read many sketches of his without knowing who wrote them, will, we hope, offer a prayer for the repose of the soul of our friend. *Requiem æternam dona ei, Domine; et lux perpetua luceat ei.*

*Cathedral of Orleans.*

## CATHEDRAL OF ORLEANS.

ORLEANS is a place of considerable antiquity, and one of the great historical cities of France, recalling above all other memories that of the celebrated Joan of Arc. It was long called by its Celtic name, *Genabum*, as mentioned by Cæsar in his *Wars of Gaul*; but the modern name is derived from that of the Emperor Aurelian, who restored the city and conferred many privileges upon it between the years 270 and 275. The Cathedral of the Holy Cross is one of the finest buildings in Europe. It was founded in the third century, and fourteen councils have since then been held within its walls. During the religious wars begun by the Huguenots it was nearly ruined, but the restoration was commenced with royal munificence and taste by Henry IV., and has been continued to within a comparatively recent period, when the edifice was completed. The architecture of this grand cathedral has excited much admiration, especially that of the principal entrance, and the two towers of the front are esteemed, for their elegance and lightness, the finest specimens of Gothic in existence.

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ST. DISTAFF'S DAY.—January 7 used to be called St. Distaff's day, being the first after the holidays the women resumed their work. The men did not begin till the first Monday, which was called Plough Monday, and they used to set the women's flax afire, on which the latter threw water on them. From this comes the old song by Herriek :

"Partly work and partly play  
You must on St. Distaff's day;  
From the plough soon free your team,  
Then come home and fother them.

"If the maids a-spinning go,  
Burn the flax and fire the tow;  
Bring in pails of water then,  
Let the maids bewash the men.

"Give St. Distaff all the right;  
Then bid Christmas sport good-night,  
And next morrow every one  
To his own vocation."

A CHRISTIAN should never say, in the midst of his trials and tribulations, "I have not deserved this misfortune." Think of Mary; she had committed no sin, and yet had to suffer more than any one else.—*Ave Maria*.



### ALBERT THE GREAT.

OF the childhood of Albert the Great (who is styled by Pope Leo XIII. in his late encyclical, "*Blessed Albertus magnus*"), as in the case of so many of the great men of the middle ages, but little is positively known. It is certain, however, that he was born in the town of Lauingen, in Bavarian Suabia, and that his parents were of the nobility. The day, or even the year, of his birth is in doubt, but the best authorities place it in 1193. His biographer says "he was carefully educated from the commencement of his life." "When seven years old the young pupil was sent to school to learn at first to read and write, which being soon acquired,

careful  
When seven  
learn at five

he commenced to make the acquaintance of the Latin grammarians. . . . When the pupil had mastered the first principles of the Latin tongue, he received, before all, the Psalter, whose chants he was made to learn by heart, that he might draw therefrom pious thoughts and sentiments, and also take part in the public psalmody of the Church." That his early education was successful is indicated by the words of his biographer: "Albert soon gave sure signs of what he would one day become. Instead of yielding to the frivolous amusements of the companions of his age, he delighted to visit the churches and to chant the hymns and psalms with the clerks." After acquiring the principles of Latin the pupil pursued a course of studies in the classics. Albert's numerous treatises, and even his sermons, show how deeply he was imbued with the spirit of classic literature.

Having reached an age when it behooved him to choose a career, Albert decided in favor of the peaceful and noble study of the sciences, though the profession of arms offered him honors, position, and renown. About the year 1212 Albert journeyed to Padua, and, taking up his residence there with a wealthy uncle, began his studies at the celebrated university, then especially distinguished for its culture of the liberal arts. "Grammar, dialectics, rhetoric, music, geometry, arithmetic, and astronomy were the sciences which he studied under the direction of skilful masters." From these he advanced to logic, ethics, politics, and medicine, and thus laid the foundations of that vast knowledge which so frequently caused him in after-life to be suspected of necromancy. But it was not alone from books that Albert labored to gather wisdom. He made many excursions into the surrounding country in order to study the face of nature.

Albert had now to think seriously of the part he was destined to act in the world, but could not decide definitely on any course. "One day, while he was in the church of the Dominicans, the holy Virgin, before whose statue he knelt, seemed to address him in these words: 'Albert, my son, leave the world and enter the order of Friar-Preachers, whose foundation I obtained of my divine Son for the salvation of the world. Thou shalt apply thyself to the sciences according to the prescriptions of the Rule; and God will fill

thee with such wisdom that the whole church shall be illumined by thy erudition." It was, then, at the feet of the Mother of God that Albert's future career was defined. He decided to become a religious, but his decision was not, owing to opposition on the part of his relations, for some time acted upon, until having one day entered the church of the Friar-Preachers, Albert was so affected by the moving eloquence of Blessed Jordan of Saxony that at the close of the discourse he sped to the door of the convent, and with tears besought admission to the order. His ardent desire was gratified, and the already famous scholar, who had lived in luxury in a marble palace, became a poor friar, with shaven head and body clad in a coarse tunic, his wants confined to the bare necessities of life. He was soon after sent to the convent of St. Nicholas, at Bologna, where he studied sacred science under the most celebrated professors. His untiring application to his studies soon placed him at the head of his fellow-students, and his superiors rewarded him by promotion to the grade of lector, and sent him to Cologne.

About the year 1230, and in his thirty-sixth year, he took possession of that professor's chair which, except for brief intervals, he occupied for more than half a century. Great numbers of students attended his lectures, among them Thomas of Cantimpré. But Albert did not confine his happy influence to the city of Cologne. "Every time that a convent of Friar-Preachers was established in any of the German cities Albert received orders to repair thither, in order to facilitate, by his reputation, learning, and virtues, the success and future of the new foundation. Thus, according to history, did he reside at Hildesheim, Strassburg, Freiburg in Breisgau, and at Ratisbon." Albert spent about ten years upon these missions.

In 1243 he was recalled to Cologne, to resume his beloved professorship. In 1245 God sent to him a pupil who was destined to prove a worthy one, and whose fame, indeed, bids fair to outshine that of his master—Thomas of Aquin. In the spring of 1246 Albert, accompanied by his disciple Thomas, was sent by his superiors to occupy a chair in the University of Paris. This proved one of the most glorious periods in the scholastic career of Albert. Princes, bishops,

nobles, rich and poor, gathered to listen to his subtle reasoning, and so vast was the multitude that he was frequently obliged to lecture in the open air. In the year 1248 the general chapter of the Friar-Preachers, held at Paris, resolved to found a school of learning in each of the principal houses of the order—at Bologna for Lombardy, at Oxford for England, at Montpellier for Provence, and at Cologne for Germany. In the autumn of that year Albert (who had just received the doctor's cap) was chosen by his superiors to direct the new school at Cologne, and his beloved disciple, Thomas of Aquin, was appointed his assistant, under the title of master of studies.

But it was not alone as a lecturer that the great master established his fame. His pen was busily engaged in composing treatises on logic, on natural science, on metaphysics, and on theology. So numerous are his writings that they fill not less than twenty folio volumes. And with all this his pupil Thomas of Cantimpré relates that he practised the most ardent piety, daily reciting the Psalter of David.

In this congenial atmosphere Albert spent five happy years, when in 1254 a chapter of the Dominicans, held at Worms, elected him provincial of the province of Germany, which at that period embraced a vast field, namely, "Austria, Bavaria, Suabia, Alsace, the Rhenish countries to Geldern and Utrecht; Holland, Zealand, Friesland, Brabant, Flanders; then again Westphalia, Hesse, Saxony, Thuringia, Meissen, Holstein-Schleswig, and the towns of the marshes, among which was Lübeck." And what a true shepherd this wonderful man proved! Although far advanced in years, he made all his visitations on foot. "He never carried money, but as a faithful lover of religious poverty, when necessity obliged him, he begged with his brethren from door to door the scanty food he had need of." "In the convents where he resided he wrote books with his own hand, and left them at his departure, either to indemnify the house for the little he had consumed or to afford his brethren a share of the fruits of his learning." In 1252 the venerable father founded the first convent of Dominican nuns at Soest, in the diocese of Cologne. About this time Albert was sent to Poland to revive the almost extinguished light of the faith among the

Poles. His preaching among this half-savage people was eminently successful, and he had the happiness of restoring many souls to the Church. On his return from Poland Albert was called on to arbitrate between the archbishop of Cologne and his revolted subjects. In 1256, at Anagni, Albert delivered, in presence of Pope Alexander IV., his celebrated discourse in defence of the religious orders. Albert's fame as an interpreter of Scripture and as a preacher had preceded him to Italy, and the pope appointed him lector of the Sacred Palace—a post once filled by St. Dominic himself, and ever since held by the order of Friar-Preachers. In 1257 Albert returned to Cologne, and was elected provincial a second time.

About this time the bishopric of Ratisbon became vacant through the deposition of its bishop, Albert, Count of Pottingau, who had proved unworthy of his great office. The diocese was in a deplorable state, and to restore it to its pristine splendor it was necessary to find a man of the highest reputation and attainments. The pope fixed his choice upon Albert. For a long time the great master resisted, alleging his incompetency and imploring the sovereign pontiff to select some one else ; and in this course he was encouraged by a letter from Humbert of Romans, general of his order, conjuring him not to accept the dignity, as it would be a bad example to the order for one of its members to accept such an appointment. Finally, on January 9, 1260, the pope addressed to Albert a brief which declared a longer resistance to be sinful. Albert thereupon set out for Ratisbon, and, to avoid all pomp, did not enter it till after nightfall, when he proceeded to the humble church of the Friar-Preachers, where he passed the night. The following day, Tuesday of Holy Week, 1260, amid the glad shouts of the multitudes, the new bishop took possession of his cathedral. In assuming the episcopal robes Albert did not lay aside his duties as a perfect religious ; he still adhered to his old love of poverty, and so little did he concern himself about dress that he received the surname of “ Bishop of the big shoes,” because he wore in public the thick shoes common to the friars. But he nevertheless discharged the duties, temporal and spiritual, of a bishop with great wisdom and exactitude. He restored

order where all had been chaos, reformed abuses, repaired old and built new churches, and withal wrote pious books. Of the revenues of his diocese he retained barely enough to defray his personal expenses ; the remainder he devoted to the payment of the debts of his predecessors, and to the relief of the necessitous.

But the episcopate was a burden the servant of God bore with unceasing reluctance, and after reiterated solicitation Pope Urban IV., in March, 1262, appointed his successor. Albert joyfully retired to the seclusion of a convent, and for about three years we hear nothing of him. Then he emerges, in obedience to the mandate of the Holy See, to again preach the Crusade in Germany and Bohemia.

As the venerable Albert approached the close of his mortal career his devotion to the Blessed Sacrament and to the holy Mother of God increased, and it was at this period that he composed his two great works on these subjects. We would fain, did space permit, follow to the end the details of this wonderful life. Suffice it to say that he labored and prayed until, worn out with work and age, and surrounded by his weeping brethren, he gave up his beautiful soul on Friday, November 15, 1280, in the eighty-seventh year of his age. His remains were interred in the conventual church at Cologne, where they remained till January 11, 1482, when they were translated to a splendid mausoleum erected by the students of the University of Cologne. Vast numbers of the faithful visited the holy relics, and many persons were there cured of their maladies.

Poetry, eloquence, and history have united in extolling the virtues, genius, and labors of Albertus Magnus, and we might cite the testimony of men of all ages, from Dante to Humboldt ; but sublimer than all is the veneration shown him by the Church. Rodolph says that Pope John XXII. in 1334 ordered the proceedings relating to Albert's beatification to be begun, but the process was not completed. Meanwhile devotion to Blessed Albert daily increased among the people of Cologne, and the Dominicans, with the sanction of Pope Innocent VIII., published an office in honor of the blessed master. On the 15th of September, 1622, Pope Gregory XV. granted permission to the church of Ratisbon

to celebrate yearly, on the 15th of November, a solemn office in honor of Blessed Albert. Pope Urban VIII. extended the privilege to all the houses of the order of Preachers throughout the Roman states, Germany, and Italy. Finally, Clement X. permitted all the Dominican convents to observe the anniversary of the death of Albert. Thus many popes have declared the memory of Albert blessed, and altars have been erected in many cities of Germany in his honor. When the Catholic bishops of Germany met at Fulda in September, 1872, they petitioned the Holy See to take in hand the cause of Blessed Albert, and the sacred honors will doubtless yet be rendered to him.

DID JOHN MILTON DIE A CATHOLIC?—The seventh annual Report of the Royal Commission on Historical Manuscripts, Parts I. and II., just published, gives, among other valuable papers, several letters of Bishop Berkeley, who visited this country in the early part of the eighteenth century. These letters are followed in the same calendar by a notice of four volumes entitled *Adversaria*, from the second of which we take this curious statement about John Milton, which seems to have been believed by Lord Percival:

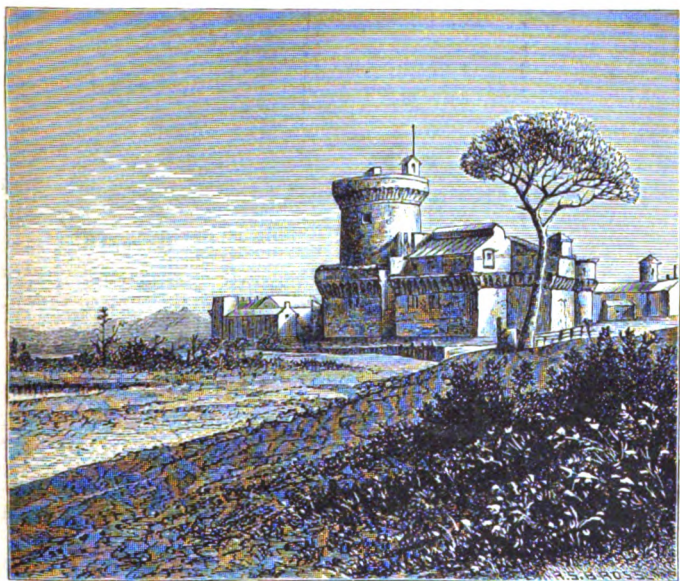
“Milton, the poet, died a Papist. Dr. Charlette, master of University College, Oxford, told me lately at Bath that he remembers to have heard from Dr. Binks that he was at an entertainment in King James’ reign when Sir Christopher Milton, one of the judges, and older brother to the famous Mr. Milton, the poet, was present; that the judge did then say publicly his brother was a Papist some years before he died, and that he died so.”

There would be nothing strange in this, for Milton’s great-grandfather, of Stanton St. John, not far from Oxford, an English yeoman and sturdy adherent of the Catholic faith, began his last will and testament in this pious fashion: “First, I bequeath my soul to God, to our Lady Saint Mary, and to all the holy company of heaven.”

It was John, the poet’s father, who abandoned the old religion of his ancestors, and on account of his apostasy he was cast off by his father, and went to London, where he established himself as a scrivener—an occupation corresponding to our attorney—at the sign of the Spread Eagle, his coat-of-arms, in Bread Street, Cheapside.

## TOWN AND CASTLE OF OSTIA, ITALY.

THE celebrated city of Ostia was founded by King Ancus Martius about 640 B.C. as the port of Rome, and derives its name from being built at the mouth of the river Tiber—*ad ostia Tiberina*. The salt-works mentioned by Livy are still worked ; but although recent excavations attest the former size and wealth of this city, which once had a population of



eighty thousand inhabitants, and was for many centuries the point of embarkation for the most important military and commercial expeditions to the distant provinces of the Roman world, it is now a hamlet of hardly one hundred souls, and one of the most forlorn, melancholy, and withal picturesque places in the environs of Rome. It is still visited with great interest by archæologists and antiquaries for the sake of its profane history and abundant remains ; but to the student of ecclesiastical history it will always be revered as one of the most famous bishoprics in the Church,

the School of Theology. But the course of study was rudely interrupted by the outbreak of the French Revolution, and in February, 1793, Lingard hastily returned to England. His talents attracted the notice of Lord Stourton, who appointed him tutor to his son, in which position he remained until the summer of 1794, when he, with eight other Douay students who had escaped to England, resumed his studies at Crook Hall, near Durham, which had been fitted up for them by Bishop Gibson. Lingard soon completed his course of theology, and on April 18, 1795, was ordained priest. He became prefect of studies, and for many years efficiently filled the chair of natural and moral philosophy. While filling this position Father Lingard turned his attention to the study of the antiquities of his country, and a series of detached papers which he had written, being read to his friends at the evening fireside, so aroused their interest and admiration that they urged him to put them into the form of a connected history and publish them. At length their importunity overcame his modesty, and in 1806 he published, in two volumes, *The Antiquities of the Anglo-Saxon Church*. In 1844 Father Lingard recast the entire work. He also contributed two articles on the same subject to the *Dublin Review*, which attracted much attention. In the spring of 1811 he was urged by Bishop Moylan to accept the presidency of Maynooth, which he declined, and in the autumn of the same year adopted a course more in accord with his habits and disposition by retiring to the secluded mission at Hornby. Here, while fulfilling his pastoral duties, he quietly pursued his studies, preparing himself for the great work which was to render to the Catholic cause a service perhaps unequalled by any other man of his time. He at first contemplated only an abridgment, and in August, 1813, he writes to a friend: "I have proceeded but a short way in my abridgment of English history for the use of schools"; but his researches soon led him beyond the limits assigned, and he directed his energies to the great work before him.

In 1817 Father Lingard visited Rome, where he was received with great courtesy and kindness, and succeeded in an important negotiation in relation to the restoration of the

English College to the government of the secular clergy. In the early part of the year 1819 the first three volumes of *The History of England, from the first Invasion by the Romans to the Accession of William and Mary in 1688*, were published. Other volumes followed until, in 1830, the eighth and concluding volume appeared. The reputation of the *History* grew with each succeeding volume, and at home and on the Continent scholars of every creed and opinion gave to the work its meed of praise. Several editions appeared in England, as well as translations in French, German, and Italian. In France, by a special decree of the University of Paris, it was ordered that a copy should be placed in the library of every college, and that copies should be distributed as prizes to the students. In Rome it was received with delight and enthusiasm. "Your fourth volume," writes Dr. Gradwell, then president of the English College, "arrived here about three weeks ago, to the joy of the whole house. . . . As soon as we have finished it once over it is bespoken at the Scotch College; then by Father O'Finan, of the Irish Dominicans; then by Monsignor Testa, the Pope's Latin secretary; then by Father Grandi, procurator-general of the Barnabites. . . . Their eagerness is extreme. For my own part, I never read a volume of history with so much pleasure. . . . You must have a D.D. postfixed to your name in the title-page of the next." And that distinction was awarded him. Pope Pius VII., on the 24th of August, 1821, caused a brief to be issued in which, after an affectionate recital of Father Lingard's labors in the cause of religion and in defence of the Holy See, he conferred on him the triple academical laurel, and created him Doctor of Divinity and of Canon and Civil Law. Nor was Leo XII. less friendly to him, and when, in the summer of 1825, Dr. Lingard visited Rome a second time the Pope gave him frequent audiences and endeavored to persuade him to take up his residence in Rome. This Dr. Lingard declined to do, and at parting the Pope presented to him the gold medal usually given only to cardinals and princes. In the following year, at a creation of cardinals, Pope Leo informed the consistory that among those whom he had reserved *in petto* for the same dignity was "a man of great talents, an accomplished scholar, whose writings, drawn

*ex authenticis fontibus*, had not only rendered great service to religion, but had delighted and astonished Europe." In Rome this was generally understood to refer to the historian, who, on receiving a report of it, wrote to a friend requesting him, if it were true, to use his influence with the Pope to divert him from his purpose. "In fact," writes Dr. Lingard, "I cannot bear the idea of expatriating myself."

We have not space to notice further the work of Dr. Lingard's active pen in the years succeeding the publication of his *History*, but his labors ceased only with the final revision of the ten-volume illustrated edition in 1849. In the preface to it he writes that "a long and painful malady, joined with the infirmities of age, had already admonished him to bid a final adieu to those studies with which he had so long been familiar." He survived, however, more than two years, and on July 17, 1851, calmly expired in his eighty-first year.

Of Dr. Lingard as a historian Cardinal Wiseman thus speaks: "It is a providence that in history we have had given to the nation a writer like Lingard, whose gigantic merit will be better appreciated in each successive generation. . . . When Hume shall have fairly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, . . . then Lingard will be still more conspicuous, as the only impartial historian of our country." In private life Dr. Lingard was endeared to all by the simplicity and modesty of his manners, and by an affectionate heart. His neighbors of every creed and opinion deplored his death as almost a domestic calamity.

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LIFE is a volume of which the *errata corrigenda* form the largest portion.

ITALY must be visited to learn what man has done, London and Paris to recognize what he can do, and America to see what he will do.

THE joy of repose lasts an hour; the joy of labor a lifetime.

LIBRARIES are kaleidoscopes of human thought.

**ST. AUGUSTINE, FLORIDA.**

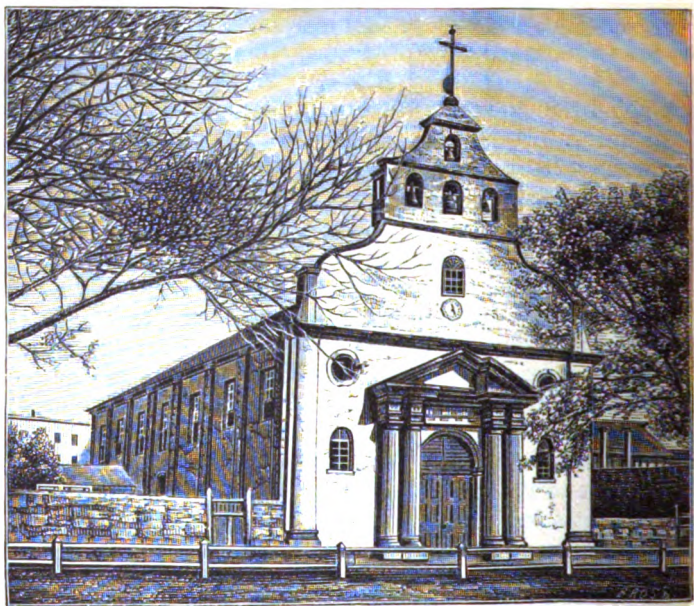
It is now over three hundred years since the flag of Spain was first unfurled to the breeze in Florida. In the year 1512 Juan Ponce de Leon, then Governor of Porto Rico, sailed from that place in search of a land towards the north where it was reported gold abounded, and a fountain bubbled up in the forest whose waters conferred upon all who drank of them the gift of perpetual youth. In this voyage De Leon discovered Florida, and gave it this name because he first saw it on Easter Sunday, which the Spaniards call the "Pusch of Flowers." He did not find the "fountain of youth." He was appointed governor on condition that he would settle the country. He returned in 1521 with the first expedition which undertook the conquest of any part of the United States, but he was driven away and mortally wounded by the Indians.

The city of St. Augustine was founded by the Spaniards in 1565. Its founder was Don Pedro Menendez, who was one of the most eminent men in Spain and a famous commander under Philip II. He attacked the Huguenots with "fire and sword," and two years later this massacre was avenged by a French adventurer named Dominique de Gourges, who, by the way, was a Catholic. He attacked the Spaniards, captured the forts, hanged the prisoners, and sailed back to France. Menendez was absent in Spain during this attack. He continued for some years to rule the colony, and was made captain-general of the navy.

In 1586 Sir Francis Drake, an English pirate, took possession of the town, pillaged and burned it. After he had left the Spaniards returned and rebuilt the town. In 1665 another party of English pirates under Captain Davis pillaged the town. In 1702 an expedition against St. Augustine was organized in South Carolina by Governor Moore, of that colony. He captured the town; but, the fort holding out and some Spanish vessels appearing off the harbor, he raised the siege and burned the town. Another attempt was made to take the place by General Oglethorpe, Governor of Georgia, but without success. In 1763 Florida was ceded to

the English in exchange for Havana, which had been taken from Spain. As the majority of the Spaniards left, great efforts were made to settle Florida by Greeks, Italians, and Minorcans; but it was a failure. In 1783 Florida was receded to Spain. In 1821 it passed by treaty from Spain to the United States.

THE CATHEDRAL OF ST. AUGUSTINE,  
a picture of which we give, is said to be the oldest in Ame-



rica, but just when it was built it is impossible to tell, as no two authorities agree on the same date. It is not the original church, commenced in 1520, but one erected on the land upon which stood the old cathedral.

As will be seen by our illustration, the building is oblong, with a quaint Moorish belfry, in which are four niches, in each of which hangs a bell, the whole arranged so as to form a cross. One of these bells bears the date of 1682. The cathedral is built of coquina-stone, a curious concrete of

small shells, which is found in the bay within a few hundred yards of shore, and is quarried in blocks of the desired size. It is quite soft at first, but upon exposure to the sun solidifies into an enduring solid rock of a dark or tar-like color. The interior of the cathedral is quite modern in style and finish. Its walls are adorned with some valuable oil-paintings. One is a picture of the first Mass celebrated on this continent, which bears the following inscription :

“ First Mass in St. Augustine, Florida, Sept. 8, 1565, at the landing of the Spaniards under Pedro Menendez.

“ With religion came to our shores civilization, arts, science, and industry.”



In this picture, a copy of which we reproduce, is shown a rude altar, on which are placed a tabernacle, cross, candles, and flowers. A priest is celebrating Mass, while grouped around the foot of the altar are the soldiers of the expedition in a kneeling attitude. At one side kneels Pedro Menendez, with the standard of Spain raised aloft, and behind

him others of the Castilian chivalry. In the bay are seen the ships of the expedition, gorgeously decorated with flags and bunting in honor of the occasion.

#### OLD FORT SAN MARCO,

now called Fort Marion, is one of the greatest attractions in the city. It is a massive structure, built of coquina-stone. This ancient, time-worn, and battle-scarred fortification towers above the little town. It covers many acres, with walls of great thickness, averaging some thirty feet in height, with battlements and turrets, and is protected by outer walls, earth-works, etc. It is said to have been begun in 1520, but, owing to its massiveness, was not completed until about 1756, as none but Indian captive labor was employed in its construction.

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**DOLES FOR THE DEAD.**—The distribution of alms at funerals is an ancient one, as we know from St. Chrysostom, who says they were bestowed to secure rest to the soul of the departed. St. Ambrose says in his funeral oration on his brother Satyrus: "The poor also shed their tears, precious and fruitful tears, that washed away the sins of the deceased. They let fall floods of redeeming tears." Pope directed that poor men should bear his pall. The old Catholic gentry in England always had alms distributed at their funerals, as the Earl of Salisbury in 1397 ordered twenty-five shillings to be given daily to three hundred poor people while his body lay unburied. The old Saxons observed the "Mynding Days," as the Venerable Bede calls them, such as the Month's Mind, the Year's Mind, etc., on which dirges or other obsequies were performed for the dead. Sir Robert Chichely, twice lord mayor of London, ordered when he died in 1439 that upon his Mynde Day a "good and competent dinner" should be given to twenty-four poor men of the city, to whom twenty pounds were also distributed.

**ST. MACARIUS** spent one whole Lent among the monks of Tabenna, subsisting only on a few green cabbage-leaves eaten  
 O. cal. Sundays.



### THE CHEVALIER BAYARD.

PIERRE DE TERRAIL BAYARD was born at the Château de Bayard, in Dauphiny, in 1475. He came of a warlike family: his great-great-grandfather was killed at Poitiers; his great-grandfather was killed at Crécy, his grandfather at Monthéry, and his father was wounded several times in the wars of Louis XI. He received an excellent education in horsemanship, feats of arms, and chivalry. He distinguished himself in the service of Charles VIII., in his expedition against Naples in 1494, by capturing a stand of colors at the battle of Fornovo. He also distinguished himself in the Italian wars of Louis XII.; and at the siege of Milan, in 1499, he allowed his eagerness in the pursuit of the

enemy to carry him inside the gates, where he was made prisoner, but was liberated without ransom. On one occasion he alone defended a bridge over the Garigliano against two hundred Spaniards until the French army had effected its retreat. In the assault against Brescia he was wounded and was carried to a house in the town, where his wounds were dressed. While here, in his disabled condition, the house was attacked by soldiers, and he successfully defended the ladies of the house against their brutality. For this service his hostess compelled him to take two thousand pistoles, which he gave as a marriage portion to her two daughters.

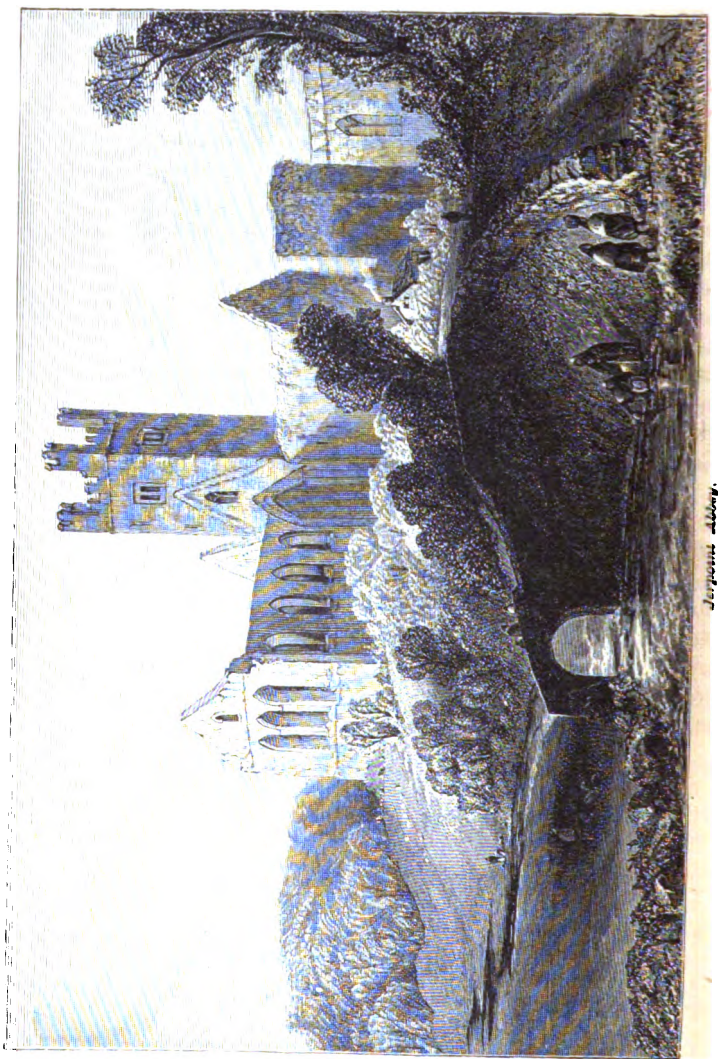
Bayard fought against Henry VIII. of England at Terouanne and Tournay, and bravely struggled to sustain the failing fortunes of Louis XII. He was also at the "Battle of the Spurs," at Guinegate, August 16, 1513; where he, with fourteen men-at-arms, held the English army in check while the French, who were retreating panic-stricken, reassembled. He again went to Milan with Francis I., and in 1515 gained the battle of Melegnano, where he performed such feats of valor that Francis I. asked to be knighted at his hands. Bayard excused himself; but the king insisted, and Bayard replied, "I can only obey," and, taking his sword, he said: "Sire, may this be as efficacious as if done by Roland or Oliver, Godfrey or Baldwin his brother." Then he performed the ceremony, and said: "In good truth you are the first prince that ever was made a knight. God grant that in battle you may never fly!" He then kissed the sword and eulogized it, stating that it must be kept as a sacred relic. This sword was lately in the possession of Sir John P. Boileau, Bart., of England.

In 1522 Bayard, with a force of one thousand men, defended the unfortified frontier town of Mézières for six weeks against the invading army of the Count of Nassau, numbering thirty-five thousand men, besides strong artillery. For this service he received the collar of St. Michael and was made commander of one hundred men-at-arms—a command never held by any but princes of the blood royal. In 1524 he was summoned from Dauphiny and given a subordinate command in the army of Bonnivet, who was sent to Italy

against the Constable of Bourbon. Bonnivet was obliged to retreat, and, being wounded, committed the army to Bayard, who checked the enemy; but while fighting in a ravine, with his artillery and flags thrown forward and in safety, an arquebus was fired by the enemy, the stone of which struck Bayard across the loins and completely fractured his spine. When he felt the blow his first cry was "Jesus." Then he added, "O God! I am slain." Then he kissed the cross-hilt of his sword, using it as a crucifix. His men went to him and wished him to withdraw from the fight, but he would not. "It is all over," he said. "I am a dead man, and do not wish in my last moments to turn my back to the enemy for the first time in my life." He ordered them to charge, seeing that the Spaniards were advancing. Then he was placed at the foot of a tree, where, as he said, he might have his face toward the foe. With his fall the battle ended; the French lost standards, artillery, baggage—everything.

Bayard was taken prisoner by the Marquis of Pescara, who took him to his own tent and bed, and brought him a priest, to whom Bayard confessed with perfect consciousness and edifying piety. The Constable of Bourbon came to see him and made some remarks of pity, to which Bayard replied: "My lord, I thank you; I don't pity myself. I die like an honest man. I die serving my king. You are the man to be pitied for bearing arms against your prince, your country, and your oath." His first cry when he was wounded was the name of Jesus, and it was while invoking this adorable name that he gave up his soul to his Creator, on April 30, 1524, aged forty-eight years.

He was the last, as he was the best, example of the institution of knight-errantry. He lived at a time when the laws of chivalry were being relaxed, and when knights were becoming, in fact as well as in profession, mere soldiers of fortune. For this reason his loyalty, purity, and scrupulous honor gained for him the most universal admiration, and the title of the "Good Knight" and the *Chevalier sans peur et sans reproche*—the "knight without fear and without reproach," or, as some writers render it, "spotless and fearless."

*Jerpoint Abbey.*

# JERPOINT ABBEY.

**JERPOINT ABBEY**, a picture of which is given on the opposite page, is situated near Thomastown, County Kilkenny, Ireland. Its ruins occupy an area of nearly three acres, and retain abundant evidence of the beauty as well as the extent of the time-honored structure. It was founded in 1180 by Donough Fitzpatrick, King of Ossory, for Cistercian monks, and dedicated to the Blessed Virgin Mary. Its abbot was a peer of Parliament; and among the abbey of Ireland that of Jerpoint was esteemed, in wealth and architectural grandeur, the fourth in the kingdom. On its suppression by Henry VIII., in 1540, it possessed six thousand five hundred acres in demesne land, which, being surrendered by Oliver Grace, the last lord abbot, were granted, together with its other estates, to Thomas, tenth Earl of Ormond.

“The picturesque remains of the abbey stand alone in their magnificence. There is no object within sight to distract the attention—nothing to disturb the imagination in recalling them to their former condition of wealth and splendor; to contrast it, after a while, with her fallen estate, as we pass through dilapidated aisles, among broken sculptured sepulchres of its ancient lords, or close-packed graves of the poor peasants of yesterday.” We close with the following pathetic lines from a poem on the abbey :

“Nor let thy last lord, Jerpoint, be forgot,  
 Whose sorrows teach a lesson man should learn;  
 But fancy leads me to the very spot  
 From whence he parted never to return.  
 I mark the venerable abbot stand  
 Beneath the shadow of his church's towers,  
 Grasping the wicket in his trembling hand,  
 Reverting to past scenes of happier hours,  
 And dwelling on the many years gone by  
 Since first his young lip breathed his earliest prayer,  
 To lip of Him who lives beyond the sky,  
 And nurse the hope he might behold Him there.  
 And now he gazes, ere his steps depart,  
 While earthly feelings wake that long had slept;  
 When, with a look that spoke a breaking heart,  
 He turned him from his hallowed home and wept.”

two small vessels, each manned by sixty men. With these he crossed the ocean and visited New Foundland, the coast of Labrador, and other neighboring regions, which he took possession of for Christ and the king by solemnly planting a large wooden cross and unfurling with military honors the white banner of France. He returned on the 5th of September to St. Malo, after an absence of less than six months. Another and larger expedition was now fitted out, and the command again entrusted to Cartier. On May 16, 1535, being Pentecost Sunday, the pious captain and his companions confessed and repaired in procession to the cathedral, where Mass was celebrated and they received Holy Communion. After sailing along and exploring in various directions, the expedition moved up the majestic river St. Lawrence. Leaving the two larger vessels, Cartier took the smallest barks and continued still further on until he came to an island on which was an Indian settlement, and where now rises the city of Montreal. The winter was passed very miserably by the expedition, which lost twenty-five men by the scurvy. Abandoning one of his vessels for want of sailors, occasioned by sickness and death, he returned to St. Malo on July 16, 1536, bringing with him some native chiefs, who received baptism and acted afterwards as faithful interpreters. Colonization was now thought of in earnest, and a third expedition was fitted out for the purpose of forming a permanent settlement in the newly-discovered country, to which the name of New France was given. Although the command of this expedition was given to a nobleman of Picardy, Cartier was rewarded with the title of captain-general and the office of master-pilot of the royal ships, in which capacity he sailed for the St. Lawrence in the year 1541. On the 21st of October, 1542, he was back in St. Malo. He was ennobled by his grateful sovereign, and the discovery of Canada is for ever associated with the name of this great navigator and zealous Catholic. He wrote reports of his several expeditions, which have been published, and are among the most interesting accounts we have of early voyages of discovery to North America, being also pervaded by a true spirit of piety and religion.



*RIGHT REV. GEORGE HAY, D.D.*

THE re-establishment of the hierarchy adds new interest to the history of the Church in Scotland ; and no man since the Reformation did so much to prepare for this, and to maintain and spread the Catholic religion in his native country, as Bishop Hay. He was born at Edinburgh, August 24, 1729, being the only son of Mr. James Hay, who belonged to an ancient and honorable family and was a Non-juring Episcopalian. George was destined for the medical profession, but in the midst of his studies he was summoned to join the Highland army as a surgeon in the year 1745. After Prince Charles' defeat he was kept for three months a prisoner in Edinburgh Castle, and then sent to London, where he was detained for a whole year. After the Act of Indemnity he was set free ; but, still fearing some further



THOMAS MOORE—MAY 28, 1779—1879.

No American of the last generation could reasonably have been expected to peruse with pleasurable sensations the poetical epistles of Thomas Moore, addressed to Lord Forbes and Mr. Hume, from Washington, during the poet's visit to this country in 1804. It is true that in the *Life and Letters of Washington Irving* it is stated that Moore expressed himself to Irving "in the fullest and strongest manner on the subject of his writings on America, which he pronounced the greatest sin of his early life." If this be true, it is strange that he did not omit the offensive criticisms from the later editions of his works. However, either through indifference or a conscious-

ness of greater worth, Americans have grown less sensitive to foreign criticism, and could the spirit of Thomas Moore have visited our land on the 28th of May, 1879, he would have had added reasons, in witnessing the hearty manner in which the first centenary of his birthday was here celebrated, for regretting the unhandsome terms in which he had spoken of the American people. In nearly every large city of the Union there were brilliant gatherings to commemorate the centenary of Ireland's great lyrist by oratory and song. We have not space here to reproduce any of these eulogies, but present one of the many poetical tributes from American pens which graced the occasion, and then proceed to a brief sketch of the life of the poet.

## SHAMROCK AND LAUREL.

BY G. P. LATHROP.

DECK not his harp with the bay,  
Nor chant him too formal a strain,  
But garland his memory with shamrock  
to-day,  
Grown sweet in an Irish rain.

Oh ! smile where the festival glows ;  
If remembrance brings tears, let them be  
Those tears in his verse (like the dew on  
the rose)  
That tremble and turn to glee.

There may have been grander men  
And patriot minds more austere ;  
But a nation's music drew life from his  
pen—  
The nation whose cause he held dear.

And the people are more than the poet !  
In their bosoms they cherish his song ;  
He may gather the melody's seed and  
sow it.  
But their hearts its bloom shall prolong.

Honor and love, then, shall crown  
The singer who trusted his fame  
To the breath of the people, and now looks  
down  
On an echoing world's acclaim,

While we gather the leaf of three,  
And pledge him with song and with  
wine,  
In a mood as gay as his own could be  
Were his face on our revels to shine.

Thomas Moore was born in Aungier Street, Dublin, on May 28, 1779. His father, John Moore, a grocer and spirit-dealer, was a native of Kerry, and his mother, Anastasia Codd, a native of the town of Wexford. Both were Catholics, and Mrs. Moore bestowed great attention on her son's religious education as he grew up. At an early age he was sent to the school of a Mr. Malone, and later to the famous academy of Samuel Whyte, who had instructed many distinguished men of the time, among them Richard Brinsley Sheridan, whom the worthy pedagogue birched as the "most incorrigible of dunces." Whyte taught only English, but an usher in the school, one Donovan, instructed Moore

in Latin (and also, it is said, in Irish history and patriotism), while at home he received instruction in Italian from Father Ennis, a friar of Great Stephen Street, and in French from an *émigré*, La Fosse. At the same time he received instruction in music, afterwards so useful to him. Moore's father, an ardent patriot, early imbued his son's mind with a love of country and hatred of her oppressors, and the latter records that in 1792 his father took him to a banquet in honor of Napper Tandy, where he sat upon that gentleman's knee while enthusiastic cheers greeted the toast, "May the breezes from France blow our Irish oak into verdure." The success of the American Revolution, too, stimulated Irish patriotism, and young Moore became infected with the revolutionary spirit to such a degree that nothing but his mother's influence prevented him from becoming perhaps fatally involved in the disastrous movement of 1795. (And here we may remark that Mrs. Moore never lost the veneration of her son, who through life regularly wrote to her twice a week.) Moore's schoolmaster had a fondness for the drama, and encouraged similar tastes in his pupils. Moore soon became one of his "show scholars" in private theatricals, and in 1790, when he was but eleven years of age, "An Epilogue, 'A Squeeze at St. Paul's,' by Master Moore," formed part of an evening's entertainment at Lady Borrowe's private theatre in Dublin. In 1793 he contributed some verses to a Dublin magazine called the *Anthologia Hibernica*, in which he is referred to as "our esteemed correspondent, T. M."

The legislation of 1793, admitting Catholics to the civil and military service, to the franchise, to the professions, and to degrees in the University of Dublin, seemed to open to Moore the career at the bar which his family and himself had long desired. With this view Moore entered Trinity College late in 1794, under Rev. Robert Burrowes as tutor. Moore passed a creditable examination and obtained a few prizes, one for an English poem. To gratify his family he presented himself for examination for a scholarship, and was declared entitled to it by his answers; but no Catholic was then, nor till 1873, eligible for such distinction unless he conformed to Anglicanism. Moore joined the debating and historical societies of the college, and took sides with Robert

Emmet in the exciting discussions. In 1799, when twenty years of age, Moore took his degree as B.A., and left the university.

In the same year he left Dublin for London, having two objects in view—to enter for the bar and to publish, by subscription, a translation of the *Odes of Anacreon*. He called on the Earl of Moira, who received him most kindly, and through whose influence he was permitted to dedicate the *Odes*, published in 1800, to his Royal Highness the Prince of Wales. In 1801 he published *The Poetical Works of the late Thomas Little, Esq.*, which did not add to his reputation, and most of which he afterwards suppressed.

In 1803, through the influence of Lord Moira, Moore received the appointment of Admiralty Registrar at Bermuda, whither he proceeded. The seclusion of the Bermuda islands was, however, little to his taste, and after a residence extending only from January to April, 1804, he confided his duties to a deputy, and made an extensive tour through the United States and Canada. In 1806 he published a volume of *Odes, Epistles, and other Poems*, which were severely criticised by Jeffrey in the *Edinburgh Review*, Moore being branded as “the most licentious of modern versifiers, and the most poetical of the propagators of immorality.” Moore challenged Jeffrey, but an attempted duel at Chalk Farm was interrupted by the police. Jeffrey and Moore afterwards became fast friends. Byron satirized the affair in his *English Bards and Scotch Reviewers*, when he in turn was challenged by Moore. A conflict was again averted, and soon after Moore, Byron, and Thomas Campbell met for the first time at dinner at the house of Samuel Rogers, where Byron and Moore formed a life-long friendship.

In 1807 he entered upon what proved to be the most popular work of his genius. This was the *Irish Melodies*, a series of songs adapted to old Irish tunes. Moore wrote the words and selected the airs, which were arranged by the celebrated Sir John Stevenson, on whose death Moore wrote the touching monody beginning :

“Silence is in our festal halls :  
Sweet son of song thy course is o’er !  
In vain on thee sad Erin calls ;  
Her minstrel’s voice responds no more.”

The *Melodies* were published in ten numbers, about twelve songs in each, and they were issued at irregular periods from 1807 to 1834. Mr. Power, the music publisher, agreed to pay Moore \$2,500 a year for seven years, or as much longer as he chose. If this agreement was fulfilled, Moore must have received *twenty-five dollars a line* for the songs. Nor was this remuneration extravagant when we consider that probably no other poetic composition has had such extensive circulation, promoted, no doubt, by the wide dispersal of the Irish race through emigration. The very first number issued produced a profound sensation. Thierry, in France, Washington Irving, in America, Byron, Scott, Macaulay, O'Connell, and a host of other distinguished public and literary men in Great Britain hailed them with unbounded pleasure. Byron wrote: "To me some of Moore's last Erin sparks, 'As a beam o'er the face of the waters,' 'When he who adores thee,' 'Oh! blame not,' and 'Oh! breathe not his name,' are worth all the epics that ever were composed." We cannot here enter into a critical analysis of the *Melodies*; what Moore accomplished in them is best told in his own lines:

"Dear harp of my country! in darkness I  
found thee;  
The cold chains of silence had hung o'er  
thee long,  
When proudly, my own Island Harp! I un-  
bound thee,  
And gave all thy chords to light, free-  
dom, and song. . . . .

"If the pulse of the patriot, soldier, or  
lover  
Has throbb'd at our lay, 'tis thy glory  
alone;  
I was but as the wind passing heedlessly  
over,  
And all the wild sweetness I waked was  
thy own."

In short, in the *Melodies* Moore did for Ireland what Burns did for Scotland and Béranger for France.

While the publication of the *Melodies* was proceeding Moore's pen was occupied with divers other works. In 1808 he published two satires, "Corruption" and "Intolerance," and in 1809 "The Sceptic," which were not very successful. In 1814 he published the *Twopenny Post-Bag*, a political satire on the Prince of Wales, which ran through fourteen editions in one year. His *National Airs* appeared in 1815, and his *Sacred Songs* in 1816, and both were successful. In 1812 the Messrs. Longman offered Moore \$15,000 for a poem the same length as Scott's "Rokeby," leaving to him the

choice of subject. He chose an oriental one. The poem, *Lalla Rookh*, was not published till 1817. It was most favorably received, seven editions being called for the first year, and some thirty editions were published before Moore's death. Later criticism, however, holds this poem as far inferior in enduring merit to the *Melodies*. Hazlitt says : "It is the poetry of the toilette, of the saloon, of the fashionable world." In 1818 Moore, in company with Rogers, visited Paris, where he gathered materials for his *Fudge Family in Paris*, of which five editions were sold in a fortnight. In 1819 he travelled on the Continent with Lord John Russell, and while abroad learned that his Bermuda deputy had absconded, leaving him responsible for about \$30,000. This obliged him to remain on the Continent during the next three years, during which he wrote *The Epicurean* and *The Loves of the Angels*. Having effected a settlement with his creditors, he returned to England in 1822.

The most important of Moore's prose works are : *Memoirs of Captain Rock*, an explanation of the secret societies and agrarianism, arising out of oppression, pointing out their causes and remedy, which was published in 1824 ; *Life of Richard Brinsley Sheridan*, issued in 1825 ; *Letters and Journals of Lord Byron*, with notes on his life, brought out in 1830 ; *Life of Lord Edward Fitzgerald*, published in 1831 ; *Travels of an Irish Gentleman in Search of a Religion*, issued in 1833, one of the ablest controversial works in favor of Catholicity published at that time, in which he shows his knowledge of the writings of the fathers, and quotes from them extensively ; *History of Ireland* (forming part of *Lardner's Cyclopædia*), 1835-1846. Of this work he only wrote the first part, Ancient Ireland, of which he knew but little ; the remainder of the work was written by an Englishman hired for that purpose by Moore. This was his last work.

From about 1846 Moore showed signs of the fatal disease which afflicted Swift, Scott, and O'Connell—softening of the brain. He gradually sank until, on February 26, 1852, in his seventy-second year, he died at Sloperton Cottage. He was buried in Bromham churchyard, beside his beloved daughter, Anastasia, and his second son. His wife was buried there in September, 1865.

Moore was "small in stature and slight, his eyes were bright and sparkling, his mouth delicately cut and expressive, his 'slightly tossed' nose confirming the fun that lurked in his countenance." In 1811 he married Miss Bessy Dyke, an Irish actress. She proved a most devoted wife, and bore Moore five children, all of whom died before their parents.

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**ST. PETER'S FISH.**—The haddock is said to be the fish out of whose mouth St. Peter took the tribute money, leaving the marks of his finger and thumb, to be seen at this day in the black spots on the sides. Metelus speaks of the

"Haddock which appear  
With marks of Rome, St. Peter's finger here."

And again :

"Peter's fish,  
How com'st thou here to make so godly dish?"

**CHINCHONA**, or quinine, was named for Ana, Countess of Chinchon, the wife of the viceroy of Peru. She was attacked with tertiary fever in 1638 and cured by the bark. On her return to Spain in 1640 she took some with her, and, being the first person to introduce it into Europe, Linnæus gave it her name, which he spelled Cinchona. It should have been named after the Jesuits, who were the first to discover its medical value.

**WHEN** Sir Everard Digby was executed for complicity in the Gunpowder Plot, the executioner, as usual, plucked out his heart, and, according to custom, held it up, saying: "Behold the heart of a traitor." Digby was heard to say distinctly, "Thou liest." Lord Bacon relates this to show how far the heart may be considered as the seat of life.

**FORTY** years ago men were arrested in Connecticut for selling ice, on the plea that ice was hurtful to the human system.

"OCCUPY your minds with good thoughts, or the enemy will fill them with bad ones ; unoccupied they cannot be."—*More.*



MOTHER MARGARET MARY HALLAHAN, O.S.D.

MARGARET HALLAHAN was born in London on January 23, 1803. Her parents were natives of Ireland, and were Catholics. Her father, though in reduced circumstances and maintaining his family by the humblest labor, belonged to a good family. Her mother came of a family of pious Catholics, one of them being a Dominican in a convent at Cork. Margaret was an only child, and inherited her mother's warm religious instincts. Her education began in her seventh year at the school at Somers Town kept by the *emigré*, Abbé Carron. In the following year her father died, and her mother being in very embarrassed circumstances, Father Hunt,

a charitable priest of Moorfields, procured the child admission into an orphanage at Somers Town. Here she remained a few months, when, her mother dying and she being dismissed from the orphanage owing to some change in its management, she was placed at service by Father Hunt. She was now about nine years of age, and had received but three years' schooling, though she had gained remarkable skill as a reader and a solid religious education. About two years later she entered the service of a Mme. Caulier, a French *émigré* who kept a lace-shop in Cheapside. Here she remained some years, though treated with great harshness by her mistress. Nor was this from want of affection on the part of Mme. Caulier, who attests the admiration and esteem with which the character of the young girl inspired her. "I knew well enough," she writes, "that she was far fitter to be a queen than a servant." Many anecdotes illustrative of Margaret's generous qualities of heart are related in a MS. memoir by Mme. Caulier. It was during the latter years of her residence with Mme. Caulier that she sowed the seeds of that painful affection of the spine from which she ever afterwards suffered. "Possessed of extraordinary muscular strength, she was rather proud of hearing herself called 'as strong as Samson,' and when one day some men hesitated to lift a great iron stove, she thought to put them to shame, and carried it unassisted to the top of the house." But this achievement cost her dear, her back being so badly strained that she was never again quite well. About 1820 she entered the service of Dr. Morgan, formerly physician to George III. He was an invalid, and Margaret, who possessed remarkable skill in the management of the sick, was engaged to attend him. At his death he left her a legacy of £50, the whole of which she secretly expended in Masses for his soul. Margaret continued for the following twenty years to reside with Mrs. Thompson, the doctor's married daughter, by whom she was regarded rather as a friend than a servant. Her first attraction to a religious life began about this time, through the impression made upon her by the piety of a nurse in the family. She was now in her twenty-second year, and possessed great personal attractions. "A person having sought her in marriage, she determined on

putting an impassable barrier between herself and the world by taking a vow of chastity."

In 1826 the Thompsons removed to Bruges, in Belgium, and Margaret, though disliking strange places, accompanied them. Here for the first time she beheld the solemn offices of the Church celebrated with becoming splendor, which excited within her a kind of rapture. "The first time I heard a military Mass at Notre Dame," she says, "I thought I should have gone crazy." Margaret remained in Belgium about fifteen years, and while yet in the world, and fulfilling the duties of a domestic, she practised the life of a saint. "When I visited Bruges," writes Bishop Ullathorne, "I found the whole city full of her fame. People of all classes, from the poor to the bankers, came to enquire after her. Her name introduced me to every one." She was known among the poor as "the Rich Deba" (Devout Woman), and her customary kneeling-place in the Church of St. James is still pointed out.

Margaret's attention was first attracted to the Dominican Order by the Abbé Capron, who recommended her to enter it. This step was opposed by her confessor, M. Versavel. For eight years Margaret's entreaties on this point were rejected. At length she determined to make a pilgrimage to the shrine of Our Lady of Assebroek, to seek her intercession. To do so she had to rise at two in the morning and make a painful journey over five miles of sandy roads, and return in time to fulfil her domestic duties. She persevered for nine days, at the end of which her confessor, without solicitation, announced to her that he withdrew all his objections to her joining the Dominican order. She received the habit on the Feast of the Espousals of St. Catherine of Sienna, 1834, and on April 30, 1835, she made her profession. After profession she had many interior trials, being constantly haunted by a desire to do more for God. In the latter part of 1839 she was attacked by a severe illness, and was taken to the hospital of the Sisters of Charity, whose doors were besieged by persons of all ranks who came to testify their sympathy and respect. After her recovery she went to reside, with two or three other Tertiaries, in the house of the Abbé Capron. By his advice she attempted to establish a

community of Dominican Tertiaries, but the project failed. Reduced to actual distress, she endeavored to support herself by receiving lodgers, but even this failed. At this critical juncture she received a pressing invitation from her friend, Mrs. Amherst, to return to England, and, after some delay, in April, 1842, Margaret returned to her native land, and took up her residence at Coventry.

The Catholic mission at Coventry was then under the care of the Rev. Dr. (afterwards Bishop) Ullathorne. At their first interview the reverend father asked her what salary she would require for teaching his school. "Salary!" she exclaimed; "I am come for the sake of Almighty God, and not for money." She at once entered heartily into her new work, dividing her time between the school-room and the sick poor. She soon acquired great influence among the young factory-women, as well as the weavers who worked in their own homes. "Over the people," writes Bishop Ullathorne, "she exercised a spiritual influence in a very unusual degree." On March 28, 1844, Mother Margaret, with three others, took up their residence in a house in Spon Street, in Coventry. In June following the postulants received the habit, but it was not till the 8th of December, 1845, that their full profession was made and the foundation securely laid of the first English community of Dominican Tertiaries. The life on which these religious now entered was one of labor and hardship, for so meagre were their resources that they were dependent upon the charity of their friends; yet the fervor with which they embraced their hard rule rendered even its austerities delightful to them. During this year an event occurred which Mother Margaret loved to recall. Every third year the public sense of decency was offended in Coventry by what was known as the Lady Godiva procession. Both Catholic and Protestant authorities had protested against the evil, and in 1845 Father Gentili began a mission at the time when the procession was to occur. He denounced the exhibition, and concluded his discourse with these words: "You have had a procession of your lady, and now we will have a procession of Our Lady." He found a hearty co-operator in Mother Margaret, who arrayed with flowers and lights an image of the Blessed Virgin which she

had brought from Belgium. Amid great crowds this was borne in solemn procession around the church for three successive evenings. Such a thing had not been seen in England since the Reformation.

In November, 1846, the community, now six in number, removed to Bristol. Here again only the benefactions of friends rescued them from the depths of poverty. But such inconveniences as using a crate for a chair and sleeping in a china-closet were endured with cheerfulness. In the spring of 1848 the community was removed to Clifton, where a site for a proposed convent had been purchased. Their accommodations here consisted of two living-rooms and seven cells. Notwithstanding the many difficulties they had to contend with, the community continued to grow, and in 1850 it numbered fifteen, besides two novices and six postulants. Many proposals were received for establishing the sisters in various parts of England. In July, 1850, an attempt was made to establish a foundation at Bridgewater, but it failed. On the 6th of January, 1851, a little colony of the religious was settled at Longton, amid the Staffordshire potteries. Mother Margaret had long been desirous to establish a novitiate house in some more retired spot than Clifton, and in July, 1853, the mother-house was removed to Stone, where a convent had been begun. In 1857, amid many hardships, a small community was established at Stoke-upon-Trent. About this time Mother Margaret began a hospital and orphanage, both of very humble beginnings; the latter was begun in a disused stable. In October, 1858, Mother Margaret, accompanied by Rev. Dr. Northcote, went to Rome, in order to obtain a definitive settlement as to the future government of the increasing communities. It was deemed best that they should be united in a congregation under one superioress, with one novitiate, the whole to be under the government of the order. On May 26, 1859, Pope Pius IX. ordered a decree to be drawn up granting the petition prayed for. Six months later Mother Margaret was appointed first prioress-provincial of the newly-formed congregation, which afterwards received the title of the "Congregation of St. Catherine of Sienna." In 1860 a foundation was attempted at Leicester, but failed; one at Rhyl, in Wales, established

in 1864, lasted only about two years, but one begun the same year near Torquay was successful.

On Oct. 22, 1867, Mother Margaret left Stone for London, there to personally superintend the establishment of a community at Bow, which was destined to be her last earthly work. She was at this time, and had long been, suffering from severe illness, but she struggled against it. Her whole heart seemed centred on this foundation. "I do not feel a pain," she said, "when I think of Bow." It was, however, with the greatest difficulty that she returned to Stone, and she was never again able to leave her bed. Great as were the sufferings of Mother Margaret's last illness, they were not without consolation. Novenas of Masses were offered for her in various parts of England, in Paris, at Loretto, and elsewhere. Indeed it is believed that during her six months' illness as many as a thousand Masses were thus offered. It soon became evident that she could not recover; she was entirely confined to one position—on her back, with her arms extended in the form of a cross; as one of her attendants writes, "She seemed day and night like a living image of the crucifix." She bore all with utmost fortitude, her most frequent ejaculations being: "Thy will be done!" and "My God and my all!" At last, on the night of May 11, 1868, the end came, and with an ejaculation of the Holy Name this saintly woman went to her rest.

An admirable biography of her has been written by one of her spiritual daughters of the convent at Stone, the author of *Christian Schools and Scholars*, and edited by Dr. Northcote; but it is now, we regret to say, out of print.

THE CHURCH.—Whoever shall dare to injure the Church committed to my feeble care, I will resist with all the might God has given me, even to ruin and exile; and I will smite him with the spiritual sword until satisfaction is made. The sword pierces towns, throws down bulwarks, and destroys all that rise up against Christ's humility or invade the heritage bought with his blood. It is a sword which poverty retempers, which exile cannot break, which no prison is able to utter.—*St. Yvis, Bishop of Paris, to Count de Blois, 1104.*

## EDUCATION IN THE MIDDLE AGES.

GUIZOT errs in the sixth lesson of his *History of Civilization in Europe*, where he argues that the Church schools were meant only for the education of the clergy, and that the Church did nothing for the intellectual development of laymen. In her schools, which were nearly all monastic, the Church, on the contrary, offered instruction to all laymen who required it. But it can be easily understood that a great number, destined to war or agriculture, according as they were born nobles or peasants, felt no need for any great education. To reproach the Church with this is to reproach her for having submitted to the conditions of that social order over which she presided. One of the fundamental principles of this social order was that which obliged him who desired to devote himself to learning or the work of education to devote himself at the same time to the Church either as clerk or monk, so that he might be able to find in this vocation, first, a moral and intellectual discipline, and, secondly, a benefice which might supply the daily needs of a learned life at a time when no one enjoyed the products of any literary property. This identity between the ecclesiastical calling and the profession of letters or science was perfectly expressed in old French by the word *clergie*, which signified *science*, as the word *clerc* meant a man of education. The same identification of the two words *science* and *clergy* is found in the German language at the present day, in which the term *lay* is used in a sense of strange to a science, art, or trade of any kind. It is well known that ancient German society was divided into three orders or estates thus qualified—*Lehrstand*, *Wehrstand*, *Noehrstand*—literally, the order of teachers, the order of defenders, the order of providers for the other two and itself; or, in other words, the clergy, the nobility, and the people.—*Montalembert*.

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PRIDE, like the thistle, is the only plant that grows in barren soil.



### CHARLEMAGNE.

CHARLEMAGNE (whose name is formed from combining the two Latin words "Carolus Magnus"—Charles the Great), son of Pepin, King of the Franks, was born in the castle of Salzburg, in Bavaria, about the year 742. After the death of his father, in 768, and of his only brother, Carloman, in 771, he became the sovereign of all France and of nearly one-half of Germany. After several just and victorious wars against the Saxons, Saracens, and Lombards, in Germany, Spain, and Italy, Charles, who had everywhere protected religion and shown himself an enlightened and devoted son of the Church, was solemnly crowned Emperor of the West in St. Peter's at Rome, by Pope Leo III., on Christmas day, A.D. 800. He was then the legitimate and

undisputed master of the greater part of Europe. He died, full of years and good works, in the month of January, A.D. 814, and was buried with extraordinary pomp, amidst the veneration of the faithful, which has continued ever since, in the cathedral at Aix-la-Chapelle. Charlemagne was the regenerator of Western Europe after the fall of the Roman Empire. He was the civilizer and instructor of many nations, adding to the fortunes of a successful conqueror the qualities of a wise legislator and Christian statesman. One of the most famous of English historians is obliged to acknowledge, although unfavorable to the genius and virtues of a Catholic ruler, that "the appellation of *great* has been often bestowed, and sometimes deserved, but Charlemagne is the only prince in whose favor the title has been indissolubly blended with the name."

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**THE ROCKY MOUNTAINS.**—The region of the Rocky Mountains was early visited by Jesuit missionaries, who gave to this great Western range the first approach to its present name, *Montagnes des Pierres Brillantes*, which is found in Bellion's map of North America, published in Charlevoix's *History of New France* in 1743. The name of "Rocky Mountains" first appears on a map of Morse's *American Geography*, dated 1794; while in the text of that of 1789 the range is still called the "Shining Mountains."

**THE ENGLISH GUINEA.**—This famous English coin, which, however, is no longer issued, obtained its name from the gold from which it was made having been brought from the Guinea coast by the traders of the African Company. The first notice of this metal was in 1649, during the Commonwealth, when, on the 14th of April of that year, the Parliament referred to the Council of State a paper presented to the House concerning the coinage of gold brought to England in a ship lately come from "Guiny," for the better advancing of trade. But it was only in the reign of Charles II., in 1663, that the name was first officially given to this coin.

"GRACE, not controversy, converts men."





REV. CHARLES I. WHITE, D.D.

FATHER WHITE was born in the city of Baltimore Feb. 1, 1807. At an early age he was sent to Mount St. Mary's College, Emmittsburg, where he made his preliminary studies, after which he went to Paris and finished his course at St. Sulpice, and was ordained priest in the Cathedral of Notre Dame, by the Archbishop of Paris, on the 5th of June, 1830.

After his ordination he returned to Baltimore, and was appointed assistant pastor of St. Patrick's Church, Fell's Point. He remained here till 1833, when he became assistant at the cathedral, Baltimore, and rector in 1842. From 1843 to 1845 he was professor at St. Mary's Seminary, as well as pro-

fessor of moral theology in St. Mary's College, both in Baltimore.

In 1845 he was appointed pastor of St. Vincent de Paul's Church, Baltimore, but he resigned the position in 1846. He was created doctor of divinity in 1847, and was given charge of a church in Pikeville. Here he erected a handsome little church, and remained its pastor until 1857, when he received the appointment as pastor of St. Matthew's Church, Washington, D. C., in which position he continued until his death, which occurred April 1, 1878, at the age of seventy-two years. His death was not unexpected, for he had been ailing for some months, and the last Mass he said was for the repose of the soul of Archbishop Bayley.

Dr. White was a man of scholarly attainments, and a lover of literature. While in Baltimore he compiled and edited for many years the *Catholic Directory*. He was also one of the founders of the *Religious Cabinet* in 1842, and a year later, when the name was changed to the *United States Catholic Magazine*, he entered into its editorial labors with renewed spirit. In 1845 he was joined in the editorship by Very Rev. M. J. Spalding, of Louisville, afterwards Archbishop of Baltimore. This was really the pioneer Catholic magazine of this country.

He afterwards edited with his usual ability the *Metropolitan*, and in 1849 he started the *Catholic Mirror* newspaper, to which paper we are indebted for the facts contained in this sketch.

He was the author of the *Life of Mother Seton*, *Mission and Duties of Young Women*, a translation of Châteaubriand's *Genius of Christianity*, a prayer-book called *The Secular Office*. He revised and edited Balmes' *Catholicity and Protestantism*, and contributed the sketch of the origin and progress of the Catholic Church in the United States for *Darras' Church History*. It will thus be seen that few men have done more to adorn the Catholic literature of the country than the venerable Father White.

During his long connection with St. Matthew's Church, Washington, he enlarged the pastoral residence, built a parochial school-house, erected St. Stephen's Church, and secured a chapel for the use of the colored people, established

a home for aged colored women, beautified his church, established St. Anne's Infant Asylum, introduced the Society of St. Vincent de Paul into Washington, built St. Matthew's Institute, secured the services of the Brothers of the Christian Schools and of the Sisters of the Holy Cross as teachers.

It is with regret we part with so many pioneers in the field of Catholic literature, but one by one they are going from us. Let us hope we shall have as able men to take their place.

## MEDICAL CHARITY IN PARIS IN THE SEVENTEENTH CENTURY.

THE following advertisement of the seventeenth century gives an idea of the piety and charity of the physicians in Paris at that time :

*"Jesu Maria.*

"Catholic charity of the Doctors of Medicine of the faculty of Paris for poor sick people.

"After the devout celebration of the Holy Mass and the recitation of the Litanies of the most sacred Virgin Mary, Mother of God, and the invocation of the saints who by profession and charity during their lives exercised the practice of medicine—which holy Mass is sung every Saturday in the chapel of the faculty at ten o'clock in the morning, after which will be said the before-mentioned litany and prayers :

"All poor sick people are notified and invited on the part of the dean and doctors of the faculty to come between ten o'clock A.M. and noon every Saturday in the year to the upper hall of the college of medicine, Rue de la Boucherie, near the Place Maubert, to be examined by the doctors appointed for the purpose, who, according to the accustomed charity ordered by the dean of the faculty, will consider the case of all the poor sick, whoever they may be, and from whatever town or country they come, what malady they have, and give to the said poor their consultation and prescriptions of régime and remedies that are proper and suitable by writing, and even furnish them, according to the power and small means of the faculty, with the necessary medicaments, drugs, and compositions, faithfully prepared :

"The whole holily and conscientiously done for the greater glory of God and the aid and solace of the public and of all poor persons afflicted with disease.

"This holy exercise of Christian charity has been practised and continued for several years, and will, God aiding, be continued with affection, piety, and diligence.

"Thus resolved and decreed by order of the deans and doctors of said faculty.

(Signed) GUILLAUME DU VAL,

*"Dean of the Faculty of Medicine at Paris, 1642."*



DENIS FLORENCE MACCARTHY,

*POET-LAUREATE OF IRELAND.*

WE have selected for our present brief notice the best living literary exponent of the Irish race—the ablest, most genial, most gifted, and most devoted advocate of the faith and the nationality of Ireland. Men may differ as to the relative merits of the many political leaders, whether accepted or supposed, amongst the various patriotic sections that, unhappily, claim the sympathies or the support of the Irish race at home or abroad ; but, we venture to hope, opinion is concurrent and general that no living Irishman has done more sterling literary service to the cause of the dear old land than the graceful, the beloved Denis Florence MacCarthy,

the popularly-crowned poet-laureate of Ireland. Born in Dublin in 1820, the son of a tradesman, yet he comes of a noble stock, the MacCauras, or MacCarthaighs, kings of Desmond, or Southwestern Munster, where they royally reigned a thousand years, "Ere Norman foot had dared pollute her independent shore." Nurtured in the faith of St. Patrick, and inheriting all the ardent traditions of his proud race, though born a civil helot, young MacCarthy, while still a legal slave, felt the fire of a freeman from his childhood. Mononia has produced some of the greatest men of the Celtic race, from Brian of Kincora to O'Connell of Derrynane. In arms, in arts, in literature, in patriotism, in devotion to church and country, Munster, through every phase of the checkered history of Ireland, has occupied a foremost position. Cormac MacCullinan, archbishop and king of Cashel, the martyred Archbishop O'Hurly, the patriotic bishops of Ross and Emly, with the myriads of saints of Mononia, attest the fidelity to church and fatherland of loyal Thomond, of gallant Dalcassia, and of deep-valleyed Desmond. O'Connell and Curran typify its oratory and its patriotism; Maclise and Barry represent its artistic genius; Maginn, Mahony (Prout), Davis, Callinan, Griffin, and Aubrey de Vere its literary fame, culminating in MacCarthy; while Moore, whose father was born in Kerry, may justly be claimed by Munster. In Celtic lore, history, and archæology the names of Geoffrey Keating, O'Sullivan Beare, and Eugene O'Curry cover the ground for three centuries of the gifted men whose pens have vindicated the ancient glories of Ireland.

Denis Florence MacCarthy, having received a thoroughly Catholic education, entered Trinity College, Dublin, with a view of proceeding to the Irish bar, to which he was called January, 1846; but he never practised, diffidence in character, hesitancy in speech, and lack of oratorical gifts, apart from want of sympathy with forensic studies, having led him to abandon the bar for the more congenial pursuits of literature. When the *Nation* newspaper was started, October, 1842, at the opening of the brilliant but evanescent era of Repeal, MacCarthy threw his ardent young soul into the enterprise. The intimate associate of Duffy, Davis, Dillon,

Mitchell, Martin, Williams, John O'Hagan, McGee, Mcagher, Smyth, and others, he was one of the earliest, most constant, and most able contributors to the *Nation*. Second only to Davis, MacCarthy, in the number, frequency, and ability of his poetic contributions, was the life and soul of the spirit-stirring national movement up to the death of O'Connell, in 1847.

We have some of these contributions embodied in *The Book of Irish Ballads*, edited by MacCarthy, the introduction to which is a gem of matchless excellence. With a modesty peculiarly his own, MacCarthy included only a few of his own ballads. They contain, however, such beautiful pieces as "The Bay of Dublin," "The Pillar Towers of Ireland," "Waiting for the May," "Kate of Kenmare," "To the Memory of Father Prout," and "Derrynane," which he visited in 1844, when O'Connell was still alive.

When the Irish Catholic University was opened, in 1854, under Cardinal Newman, Denis Florence MacCarthy was appointed Honorary Professor of Poetry in that institution, in connection with which he was a contributor to its distinguished serial, *The Atlantis*. In 1850 he published *Ballads, Poems, and Lyrics*, embracing translations from nearly all the modern languages of Europe, including some from André Chenier. In 1853 he published Calderon's dramas, in English assonante verse, with an introduction and notes. In 1857 he published *Under Glimpses, and other Poems*, and the same year *The Bell-Founder*, one of the ablest and most successful of his works. *Shelley's Early Life, from Original Sources*, he published in 1872.

These are MacCarthy's chief works, and in 1871 the British Government, recognizing his eminent literary ability, placed him on the Literary Civil List for a pension of \$500, as they had Scott, Moore, and others before.

Amongst the ablest of MacCarthy's productions are his *Centenary Odes* on O'Connell, in 1875, and Moore, in 1879, productions that are familiar to all American readers. On the occasion of the Moore Centenary Celebration last May MacCarthy was present, at the magnificent demonstration in the Exhibition Palace, Dublin, when Lord O'Hagan delivered his noble panegyric of Moore, and, at the unanimous

demand of the distinguished and crowded audience, the Lord Mayor of Dublin crowned Denis Florence MacCarthy as the "Poet-Laureate of Ireland."

Denis Florence MacCarthy married a Miss Donnelly, daughter of a wealthy trader in Dublin, by whom he had several children, one of whom is a nun in the Dominican Convent, Blackrock, near Dublin; but his wife died several years ago.

Amongst the modern writers of Ireland none has displayed greater genius, more devoted attachment to country, or more loyalty to faith than Denis Florence MacCarthy. On the occasion of his last visit to Dublin, in connection with the Moore Centenary, he was received by all classes with the honor, respect, and enthusiasm becoming his exalted genius and the glory that his admirable writings have shed on Ireland.

THE old custom of processions in Rogation Week gave a sacredness to boundary-lines by stopping to pray or read the Gospel at certain trees which marked the limits, many of which are still preserved in England. These are called "Gospel-trees." Herrick alludes to them :

" Dearest, bury me  
Under that Holy-Oke, or Gospel-tree ;  
Where (though thou see'st not) thou may'st think upon  
Me, when thou yearly go'st Procession."

SPEAKING of that knowledge which excites and troubles the mind, without satisfying it, Sir Thomas More says "it is better to be ignorant than have such knowledge"; for, he adds with much felicity of expression, "inordinate appetite of knowledge is a means to drive many a man out of his paradise, as it did Adam and Eve of old."

IN 1101 a Genoese fleet aided King Baldwin to take Cæsarea by assault, and was enabled to carry off in triumph, as its principal trophy, the sacred chalice in which our Lord consecrated his Blood on the night of the Last Supper.—*Montalembert.*

GRACE increases in proportion as man makes use of it.—*St. Catherine of Genoa.*

## THE CATHOLIC INDIAN MISSIONS.

THE Very Rev. J. B. A. Brouillet, director of the Catholic Indian Mission work, has issued a pamphlet, *with the imprimatur* of Archbishop Gibbons, giving a detailed statement of the "Work of the Catholic Indian Missions in the United States," of which we make the following synopsis :

It is estimated that the number of Indians in the United States is about 300,000, of which number some 106,000 are either Catholics or descended from Catholic parents. About 15,000 are Protestant, and the remainder are pagan. These Indians are located upon some two hundred different reservations, selected and set aside by the Government for the exclusive use of the Indians. On these reservations are seventy-two Indian agencies, having absolute control over the Indians and all their affairs, schools, and funds, as well as over such whites as the Government may employ to instruct the Indians and teach them the ways of civilization.

Since the year 1870 the Government has sought the aid of the several religious denominations in this work of civilizing the Indians. To this end it has confided the civil administration of each agency to the care of a particular denomination, which nominates to the Secretary of the Interior a person as agent, who is appointed on such nomination. Should the agent cease to enjoy the confidence of his denomination he is dismissed and another put in his place. The Government intends that the agent and all his employees shall be in full harmony with the spiritual work of the denomination controlling the agency. In 1870 the President announced that each agency would be placed under the control of that denomination which had heretofore been laboring among the Indians located at the agency, and which enjoyed their confidence. Had this just policy been carried out the Catholic Church would have been assigned more than all other denominations, for of the seventy-two agencies there were *thirty-eight* at which Catholic missionaries were the first to establish themselves. In place of the thirty-eight agencies, however, to which the Catholics were by right entitled, only *eight* were assigned to them, and the civil and

religious administration of the remaining thirty were confided to the different Protestant denominations. An examination of the following summary will show the gross injustice of this assignment (the order of mention, where more than one religion is named, shows the predominance of belief) :

*Indian Agencies in the United States assigned to the Catholic Church, and Agencies which, under the Peace Policy, should have been assigned to said Church :*

Assigned to the Catholic Church :

Tulalup Agency, Washington Territory, 3,950 Indians, all Catholic.  
Flathead Agency, Montana Territory, 1,821 Indians, all Catholic.  
Papago Agency, Arizona Territory, 6,000 Indians, all Catholic.  
Grande Ronde Agency, Oregon, 724 Indians, all Catholic.  
Umatina Agency, Oregon, 835 Indians, all Catholic.  
Grand River Agency, Dakota Territory, 6,269 Indians, Catholic and pagan.  
Devil's Lake Agency, Dakota Territory, 1,020 Indians, Catholic and pagan.  
Colville Agency, Washington Territory, 3,349 Indians, all Catholic.

Assigned to the Methodist Church :

Yakima Agency, Washington Ter., 3,000 Indians, Catholic, Protestant, and pagan.  
Chelan Agency, Washington Ter., 600 Indians, Catholic, Protestant, and pagan.  
Blackfoot Agency, Montana Territory, 14,000 Indians, Catholic and pagan.  
Round Valley Agency, California, 1,112 Indians, Protestant and Catholic.  
N. California Indians, California, Catholic and pagan.  
Mission Indians, California, 5,000 Indians, all Catholic.  
Hoopa Valley Agency, California, 725 Indians, Protestant and Catholic.  
Siletz Agency, Oregon, 1,958 Indians, pagan, Catholic, and Protestant.  
Alec Agency, Oregon, 313 Indians, pagan, Protestant, and Catholic.  
Malheur Agency, Oregon, 1,200 Indians, pagan and Catholic.  
Milk River Agency, Montana Territory, 10,625 Indians, pagan and Catholic.  
Crow Agency, Montana Territory, 4,200 Indians, pagan and Catholic.  
Mackinac Agency, Michigan, Catholic and pagan.

Assigned to the Congregationalist Church :

Payallup Agency, Washington Ter., 577 Indians, Catholic, Protestant, and pagan.  
Skokomish Agency, Washington Ter., 875 Indians, pagan, Protestant, and Catholic.  
Neah Bay Agency, Washington Territory, 604 Indians, pagan and Catholic.

Assigned to the Quaker Church :

Pottawatomie Agency, Indian Territory, 1,336 Indians, Catholic.  
Osage Agency, Indian Territory, 2,828 Indians, Catholic.  
Quapaw Agency, Indian Territory, 452 Indians, Catholic.

Assigned to the Presbyterian Church :

Pueblos, New Mexico, 7,879 Indians, Catholic.  
Warm Spring, Oregon, 626 Indians, pagan, Protestant, and Catholic.  
Nez Percés, Idaho Territory, 2,807 Indians, pagan, Protestant, and Catholic.  
Navajoes, New Mexico, 9,114 Indians, Catholic, Protestant, and pagan.  
Menomonees, Wisconsin, Catholic and pagan.  
Mescaleros, Wisconsin, 1,895 Indians, pagan, Protestant, and Catholic.

Assigned to the American Mission Association :

La Pointe Agency, Wisconsin, 646 Indians, pagan and Catholic.  
Green Bay Agency, Wisconsin, 1,480 Indians, Catholic.

Assigned to the Episcopal Church :

Chippewas of Mississippi, Minnesota, 1,322 Indians, Catholic and pagan.

Assigned to the Reformed Dutch Church :

Pimas and Maricopas, Arizona Territory, 4,326 Indians, pagan and Catholic.  
Moqui, Arizona Territory, 1,700 Indians, pagan and Catholic.

The list does not include the great Sioux nation (about 40,000) nor the Alaska Indians (about 35,000).

Some of the missions so assigned had for centuries been exclusively Catholic, and Catholic Indians to the number of about 80,000, who were distributed among these thirty agencies, thus passed under Protestant control. The faith of these Indians is, in the present condition of affairs, in imminent danger, for to faithfully execute the spirit and letter of the policy it is necessary for the entire *personnel* of the agencies, from the agent to the lowest employee, to be in active sympathy with the Protestant mission charged with the spiritual affairs of the Indians, and they will thus be influenced to abandon the Catholic faith and doctrines.

To ward off this danger the work of the Catholic Indian Missions was begun, its object being "the preservation of the faith among the Indians heretofore converted to Catholicity, and the Christianizing and civilizing of all Indian tribes in the United States." The organization is composed of "a Bureau, executive in its character, which performs all the functions required by these objects," and "an association which by its contributions furnishes the necessary funds to carry on its labors. The Bureau is composed of persons designated by the Archbishop of Baltimore; the association is composed of persons who contribute one dollar or more per year to the work of the mission. A mass is said every month for all contributors, and plenary indulgences may be gained at certain times. His Holiness Leo XIII. (as did the late Pope Pius IX.) has bestowed his apostolic benediction upon the members of the association.

The Bureau now has over four hundred Indian children in its boarding and day schools at the agencies under its control, besides a model-farm school, and more than twenty thousand Indians are taught habits of industry and the Christian virtues.

The work has received the approval of Cardinal Simeoni, prefect of the Propaganda, as well as that of the archbishops and bishops of the United States. Father Brouillet's address is Lock Box 60, Washington, D.C., where he will be glad to receive donations for the work, or he may be addressed for information.

## THE MIDNIGHT MASS.

THE snow lies thick on the convent-roof,  
And the midnight moon looks cold ;  
But the stars shine out with a joyous light,  
As they shone on that night of old.

And the angels come, and the angels go,  
Shooting past the tall church-spire,  
While the troops who throng to the midnight Mass  
Still think they are stars of fire.

The nuns have watched, with their voiceless prayer,  
Since the bells rang the Vesper chime ;  
They may not sleep, and they will not rest,  
At this blessed Christmas time.

And the bells ring out so sweet and low,  
The bells of the Midnight Mass,  
And the pleasant angels stop and smile  
At the music as they pass.

It is the blessed Christ His Mass,  
For the blessed Christ is born  
Anew in the hearts of His faithful ones  
On every Christmas morn.

So the faithful watch, and the faithful pray,  
Till the midnight hour is rung,  
And then, with *Kyrie* and *Gloria*,  
The Christ His Mass is sung.

And then all down the cloister dim  
They go, the Christ to see,  
As he lieth, a Babe, in His Mother's arms,  
And smileth so tenderly.

We did not hear the angels sing,  
But we *felt* that they were there ;  
For gushings strange, such as music brings,  
Came over us at prayer.

We had a hundred things to say,  
And a hundred loves to give ;  
Fain would we never go away,  
But with that sweet Christ live.

That little crib is so dear to see,  
The little Christ so bright,  
We wish that the morn would never come  
That ends our Christmas night.

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A GENTLEMAN being rallied too pointedly in the presence of Dr. Grant, Catholic bishop of Southwark, England, on the carelessness of his dress, the bishop, perceiving he did not like it, to divert the attention of the company, suddenly inquired : "How many neckties had Job, and what became of them?" Everybody having given it up, he replied : "Three wretched comforters, and they were all worsted."

AN old rhyme thus speaks of the blessing of the lambs for the pallium :

"For in St. Agnes' church upon this day, while masse they sing,  
Two lambes as white as snow the nonnes do yearely use to bring ;  
And when the Agnus chaunted is, upon the aaltar hie  
(For in this thing there hidden is a solemne mysterie)  
They offer them. The servaunts of the Pope, when this is done,  
Do put them into pasture good till shearing-time be come.  
Then other wool they mingle with these holy fleeces twaine,  
Whereof, being sponne and drest, are made the Pals of passing gain."

IN the old comedy of "Lady Alimony" it speaks of

"Throwing cudgels  
At Jack-o'-Lents or Shrove-cocks,"

alluding to a barbarous old custom of throwing at a cock tied to a stake at Shrove-tide, said to be for that animal's participation in the crime of St. Peter in denying his Master :

"May'st thou be punished for St. Peter's crime,  
And on Shrove Tuesday perish in thy prime."

This custom used to prevail in Ireland, and he who stunned the cock so as to pick him up while down carried him away as his prize.

*AN UNWRITTEN CHAPTER OF '98.*

OF the army of patriots enrolled in the ranks of the United Irish army in the county of Down none was more respected than Harry Munroe and Bartholomew Teeling. Munroe was an Episcopalian, fondly attached to his church, and Teeling was a Catholic. Both were shopkeepers in the town of Lisburn, and both had been members of the Volunteers. When that body had been ignominiously put down by a tyrannical government both felt a full share of the general indignation at imperial ingratitude. In several points of character these gentlemen were much alike, but Munroe was less mercurial than his younger friend Teeling, and had strenuously opposed many of the propositions introduced by the more excitable members of the fraternity. At no period of the insurrection had he contemplated taking the field against the royal troops, and until a few days before the fight at Ballynahinch he attended to his business as usual; but at the last moment he was unexpectedly called on to take the command of the Irish army, and, looking upon the call as a matter of honor, he accepted it, without for a moment waiting to consider the magnitude of the responsibility he was about to undertake.

The battle of Ballynahinch was fought on the 13th of June, and Munroe's followers were scattered like sheep; but though sadly broken down by fatigue and dispirited by defeat, the unfortunate general was among the last to leave the field. For several days he roamed about the country, and, though well known by many of the farmers, the large rewards offered for his apprehension failed to induce any of them to betray the secret of his hiding-place. Finally he ventured into a small farmstead belonging to a man named Holmes, whom he had often served in business matters. Munroe gave Holmes all the money he had, £5, and a parcel of shirts, to conceal him for some days until the opinion of the Government should be known as to the prospects of pardon. To this proposal the fellow not only agreed, but he expressed the utmost sympathy for the misfortunes of the fugitive. Making sure of the cash and the shirts, he gave

Munroe food, and placed him, as the fugitive had been led to hope, in a secure retreat. But Holmes had never intended to keep faith with his captive; his only thought was how to make the most of the secret. With this view he at once set off and gave information at the next military station, and four men of the Black Troop of yeomanry were despatched to make the arrest, and soon after marched their prisoner into Lisburn. Munroe was immediately tried by court-martial and sentenced to death, which was carried out the same day. A temporary gallows was erected in front of the shop of which Munroe was proprietor, and here he was hanged and decapitated. A dragoon seized the bleeding head and flung it into the air, shouting, "There goes the head of a traitor!" Munroe's head was afterwards stuck on a pike and placed in front of the market-house, the military authorities carrying out a custom as barbarous as any ever practised by the most savage tribe of New-Zealanders. Some weeks afterwards a Scotch nobleman passing through the town, feeling shocked at the disgraceful spectacle, had the head taken down and interred in the same grave that contained the other portion of the mutilated body.

Believers in the doctrine of retributive justice will find much material to strengthen their faith in the after-history of the men who captured Munroe and received a handsome reward for their "loyalty." It is a remarkable fact that, although each of the four yeomen who made the arrest had some property at that time, they afterwards became miserably poor, and the longest-lived of the four was a mere pauper at the time of his death. Holmes, the betrayer of Munroe, was held in contempt and scorn by people of every class and creed in his own neighborhood. From the day he violated his pledge of honor to the last hour of his life he was despised for his deceit and denounced for his treachery, and, after dragging out a miserable existence, he died as he had lived—a wretched outcast.

How different from Holmes was the man Armstrong, who was arrested on suspicion only! Several letters were found sewed up in the lining of his vest which proved he had been engaged in the proceedings of the insurgents. A court-mar-

was condemned by sentence of a court-martial at Newtownards, and executed in front of his own house, on his meeting-house green, on the 2d of July. Two of Mr. Porter's sons emigrated to America after their father's execution, and one of them, the Hon. Alexander Porter, was the only Irishman in the Senate of the United States—where he represented the State of Louisiana—for many years. The other son occupied the honorable position of attorney-general for the same State. Rev. Archibald Warwick was executed at Kirkcubbin in October. Rev. Daniel English was convicted in Ballymena of complicity in the outbreak, and was immediately conducted from the guard-house in that town to his own place, a distance of four miles, dressed in his grave-clothes and accompanied by a large concourse, who joined together in singing the 119th Psalm. He was executed on the bridge of Connor. Many other members of the ministry were kept a considerable time in confinement, and ultimately “permitted” to emigrate.

For sixty-two years the secret of the name of the recipient of the blood-mony, the man who “sold” Lord Edward Fitzgerald, was preserved, and all the efforts of journalists and sympathizers of the betrayed nobleman in Ireland failed, till Dr. Madden, after much research, unearthed the secret, which he makes known in the last edition of his excellent work on the United Irishmen. The following is the recommendation of Lord Cornwallis, Lord Lieutenant of Ireland, to the Secretary of State for the remuneration and pension to the informer: “Francis Higgins, editor of the *Freeman's Journal*, was the person who procured for me all the intelligence respecting Lord Edward Fitzgerald, and got — to set him, and has given me much information.”\* The Secretary of State was thereupon authorized to pay the scoundrel Higgins £1,000 reward, prompt payment, and £300 a year pension for life. The memorandum of the betrayal and payment of the blood-money is still preserved in Dublin Castle. But while Dr. Madden succeeded in discovering without a doubt that Higgins was the person who gave the information to the Government which led to the arrest and murder of Lord Edward, the name of the villain who “set”

\* Cornwallis's “Memoirs,” vol. iii. p. 319.

and betrayed the young nobleman and gave Higgins the information in the first place still remains a secret, and in all probability never will be known. Madden, in his *Irish Periodical Literature*, closes his notice of the editor of the *Freeman* as follows: "Close to the tomb, pompously inscribed, in Kilbarack church-yard, of a man of infamous notoriety for his vices and his crimes—Francis Higgins, the editor and proprietor of the *Freeman's Journal*, the sham squire, the trafficker in blood, the recipient of the thousand pounds secret-service money for the betrayal of Lord Edward Fitzgerald—the remains are deposited of a faithful servant of God, a venerated priest of the diocese of Dublin, the Rev. Dr. John Sweetman, whose name, calling, and time of decease are simply recorded on a plain headstone over his humble grave."

And after three-quarters of a century the mystery surrounding the name of the executioner of Robert Emmet has at last been unveiled. On August 5, 1878, an extremely old man (99 years) died in the workhouse at Ballina, Mayo County, and was consigned to a pauper's grave. His name was Barney Moran. He was a native of Dublin, and so long as he was able to tramp about he made a livelihood as a professional itinerant ballad-singer. On his deathbed he made a singular revelation to the doctor, master, and chaplain of the workhouse. Moran's statement was to the effect that he was on duty at Portobello barracks on the evening of September 19, 1803, when an emissary from Major Sirr came and offered him a considerable sum if next morning he would officiate as hangman for Emmet. On the morning of September 20, 1803, Barney Moran stood on the platform in Thomas Street, directly opposite St. Catharine's Church, with Emmet beside him, pinioned and standing beneath the gallows. The story runs that Emmet expected a rescue, and gazed about him long and wistfully, as if trying to read hope in the upturned faces of the crowd. He protracted his preparations as long as possible. Even with the halter around his neck, in answer to the executioner's question whether he was ready, he several times exclaimed: "Not yet, not yet!" At length the executioner, weary of waiting, turned him off with the words "not yet" coming from his

lips. He quitted the army, and, after a wandering life of hardship and privation for half a century, exactly seventy-five years after Emmet's execution his executioner found a pauper's death and a nameless grave. Truly another instance of retributive justice !

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**TWELFTH CAKE.**—It was an old English custom to have a Twelfth Cake for the Epiphany, in which a bean was inserted. This was divided among the family, and the one to whom the bean fell became king for the day. This custom is still kept up in some parts of France. Sometimes there were two beans, and the queen as well as king was expected to keep up her character for the day. We read of Mary, Queen of Scots, keeping this pastime in 1563, with only one bean in the cake as a queen, in compliment to herself. One of the queen's Marys drew it—Mary Fleming—and the queen arrayed her in her own robes, that she might preside at the festivities of the night.

**CARDINAL RICHELIEU** may justly be considered the creator of the French navy. When he first attained to power the nation did not possess a single vessel of war fit for service. He established schools of pilotage and marine artillery, and published a complete maritime code. In a few years he created a fleet capable of coping with the fleets of England.

It is undeniably a solemn moment under any circumstances, and requires a strong heart, when any one deliberately surrenders himself, soul and body, to the keeping of another while life shall last ; and this, or something like this, reserving the supreme claim of duty to the Creator, is the matrimonial contract.—*John Henry Newman.*

**LIEVEN**, an Irishman, the monastic apostle of Flanders in the seventh century, invoked the Muses in verse, which he dictated during the laborious journeys destined to end in his martyrdom ; he boasted of having drunk of the Castalian spring, and of knowing how to touch the Cretan lyre.—*Montalembert.*

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## A LEGEND OF ST. MARTIN.

ST. MARTIN, having occasion to visit Rome, set out to perform the journey on foot. Satan, meeting him on the way, taunted him for not using some conveyance suitable to a bishop. The saint instantly changed the old serpent into a mule, and, jumping on its back, trotted comfortably along. Whenever the beast slackened its pace St. Martin excited it to full speed by making the sign of the cross. At last Satan, utterly defeated, exclaimed :

“Signa te Signa : temere me tangis et angis ;  
Roma tibi subito motibus ibit amor.”

That is : “Cross, cross thyself ; thou plaguest and vexest me without necessity, for, owing to my exertions, thou wilt soon reach Rome, the object of thy wishes.” This distich is one of those literary curiosities called a palindrome ; that is, it is the same whether read backwards or forwards. *Angis* at the end of the first line read backwards forms *signa*, and so on, the other words reversed. Martinmas is associated with good cheer, as it occurs when the harvests are gathered in, the wine made, and cattle are killed for winter. Geese are killed on this day in France, as at Michaelmas in England. In Scotland and the north of England a fat ox is called a mart, probably from Martinmas, when cattle are ready to slaughter.

“And Martilmas beef doth bear good tack  
When country folk do dainties lack,”

says Tusser’s *Husbandry*.

The French proverb says :

“A la St. Martin  
Tue ton porc fin,  
Invite ton voisin ”

“On St. Martin’s day  
Thy fat pig slay,  
And make thy neighbor gay.”

Many inns were called St. Martin’s, for his name was synonymous with good cheer.

---

ABSTINENCE CONDUCTIVE TO OLD AGE.—It is said that St. Anthony lived to the age of 105 on twelve ounces of bread and water daily, and James the Hermit to the age of 104. St. Epiphanius lived thus to 115 ; Simeon the Stylite to 112 ; and Kentigern, commonly called St. Mungo, to 185 years of age.—*Spottiswood*,

## REMINISCENCES OF MISSIONARY DAYS IN SCOTLAND.

THE late Mr. Matthieson, a missionary priest in the north of Scotland for nearly fifty years, combined in a rare degree apostolic piety and zeal with a racy humor which sometimes disposed his Presbyterian neighbors to cultivate his society. He died in 1828, but one or two characteristic anecdotes of him are still remembered. In the service of his scattered flock he used to ride a piebald pony, which came to be familiarly known up and down the district of country around the mouth of the river Spey. The pony was worn out before his master, and Mr. Matthieson soon appeared on another mount. A dissenting minister, whose door the priest often passed, and never without stopping for a little friendly chat, came out and asked him what had become of the "pyet shely." The priest had to tell him that it was dead. "Weel," rejoined the minister, "he was an auld and faithful servant, and ye wad nae doot gie him a' the offices of the church." "Na, minister," said the priest, "I didna do that; for ye see he turned 'Secceder,' an' he was buried like a beast"—that is, without prayer or rite.

On another occasion Mr. Matthieson, for some reason, thought proper to decline an invitation to dinner at the house of a "laird," or small squire, at whose table he had been often previously welcome. When the "laird" pressed him to account for his declining to come, the priest answered, "Ye ken [know] an' I ken; but, laird, God kens."

Mr. Matthieson's predecessor in the mission of Achenhalrig, near Fochabers, in Banffshire, was Dr. Alexander Geddes, an eccentric character, who afterwards settled in London and projected a new translation of the Old Testament, which, however, never advanced further than the Pentateuch. His predecessor, again, was a man of primitive piety and tried endurance. Mr. John Godsman had to face all the obloquy that fell on the Catholic religion for years after the last Stuart rebellion in 1745. For many months after the battle of Culloden he never slept two nights in succession at

the same place, to elude the pursuit of Cumberland's soldiers. Mass used to be celebrated at midnight, in garrets provided with storm-shutters, to conceal the smallest glimmer of light from the lynx-eyed neighbors. The place and time of the next celebration was secretly communicated to the handful of Catholics scattered about the "Enzie" of Banff. The priest used on those rare occasions to consecrate particles for the communion of the sick; and it was part of his preparation for Mass to implore the divine direction as to the number of such communions likely to occur before he had another opportunity of making provision for the spiritual necessities of his people. Stories almost without end might be related in illustration of those not very remote, yet almost forgotten, times. Honor to the quiet heroism that stood by its duty, and maintained the continuity of religious observances through every peril, till the arrival of more propitious days!

---

#### LINES ON A WATCH.

MARK the rapid motion  
Of the timepiece; hear it say,  
"Man, attend to thy salvation;  
Time doth quickly pass away.

Why heedless of the warning  
Which my tinkling sound doth give?  
Do forget, vain frame adorning,  
Man, thou art not born to live."

---

THE WASHINGTONS.—Alban Butler, the learned author of *The Lives of the Saints*, was a kinsman of George Washington. Simon Butler, of Apeltree, Northants, England (Alban's ancestor), married Barbara, the seventh daughter of Lawrence Washington, the great-uncle of our first President. The manor of Sulgrave, which once belonged to the priory of St. Andrew in Northamptonshire, was granted in 1539 to Lawrence Washington, an ancestor of George Washington, but the family only held it for three generations. The historian of the county says that the ill-fortune commonly said to attend those who held confiscated church property proved true in this case. Before the fatal *third generation* passed they had to sell the estate and put themselves under the protection of the Spencer family.

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burg or Richmond, and accordingly telegraphed to President Davis on Sunday morning, April 2, that the capital must be evacuated the same evening.

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**8. Surrender of Lee.**—

No time was wasted in celebrations of the victory. Grant pursued Lee with all speed. He had so disposed the Federal army that escape was almost impossible. Sheridan pushed out to the left, severed Lee's communications with Danville, and intercepted his provision trains. Crook, Cus-



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ter, and Wright cut off General Ewell and his whole corps, forcing them to surrender. Custer, under Sheridan's orders, captured the Confederate supplies again near Appomattox Court-House. On the 7th General Grant, reminding General Lee of the hopelessness of further resistance, asked him to lay down his arms, and April 9, 1865, the Confederate commander, finding his last avenue of retreat

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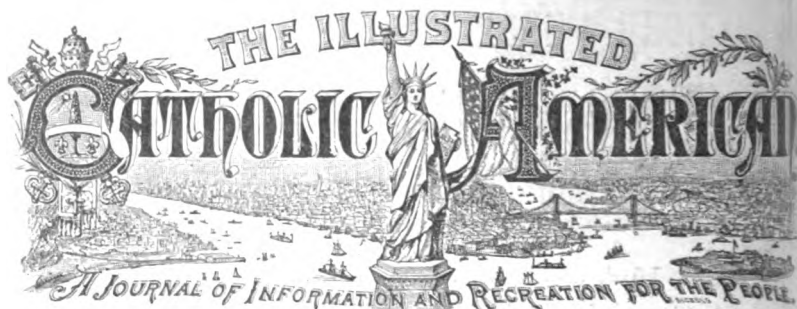
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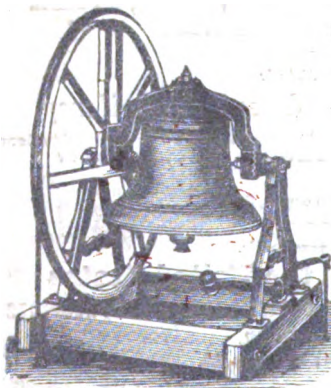
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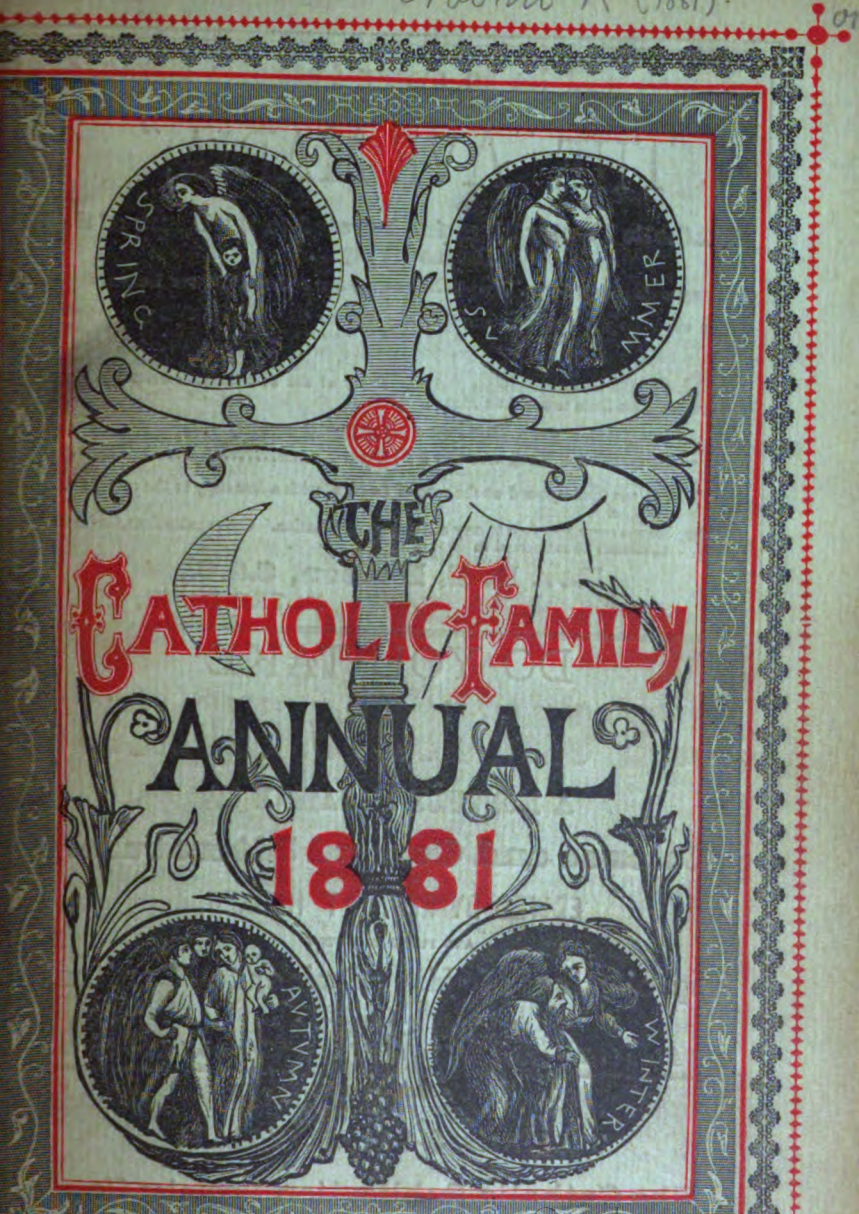
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## *Astronomical Calculations for the Year 1880.*

### *Eclipses.*

There will be six eclipses this year—four of the Sun and two of the Moon :

1. A total eclipse of the Sun, January 11. Invisible in the Eastern and Middle States ; will be visible in California, and extend as far east as Western Missouri, at new sunset.
2. A total eclipse of the Moon, June 22. Invisible in the United States.
3. An annular eclipse of the Sun, July 7. Invisible in North America.
4. A partial eclipse of the Sun, December 1. Also invisible on this continent.
5. A total eclipse of the Moon, December 16. Invisible here.
6. A partial eclipse of the Sun, December 31. Visible at sunrise throughout the Eastern, Middle, Southern, and partly of the Western States as far back as Missouri. Ends at Boston 9h. 10m., New York 8h. 59m., Washington 8h. 49m., in the morning, Charleston 8h. 29m. 5 digits. At New York will be obscured on the northern part of the Sun—Western places less.

### *Chronological Cycles.*

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The year 1880 is Leap Year and the one hundred and fourth year of the Republic.

### *Morning Stars.*

### *Evening Stars.*

Venus, until July 13.  
Mars, after October 25.  
Jupiter, after March 15, until July 12.  
Saturn, after April 8, until July 9.

Venus, after July 13.  
Mars, until October 25.  
Jupiter, until March 15, after July 12.  
Saturn, until April 8, after July 9.

### *Planets Brightest.*

Mercury, March 11, July 7, and November 2, setting then soon after the Sun ; also April 25, August 22, and December 11, rising then just before the Sun. Venus, not this year. Mars, not this year. Jupiter, October 7. Saturn, October 18.

### *The Four Seasons.*

	D.	H. M.	D.	H. M.
Winter begins, 1879, December	21	10 14 ev., and lasts.....	90	12 26
Spring " 1880, March	20	12 40 mo., " .....	01	20 28
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### *Church Days and Cycles of Time.*

Septuagesima Sunday.....	Jan.	25	Easter Sunday .....	March	28
Sexagesima Sunday.....	Feb.	1	Low Sunday .....	April	4
Quinquagesima Sunday.....	Feb.	8	Rogation Sunday.....	May	2
Ash Wednesday.....	Feb.	11	Ascension Day.....	May	6
Quadragesima Sunday.....	Feb.	15	Whit Sunday .....	May	16
Mid-Lent Sunday.....	March	7	Trinity Sunday.....	May	23
Palm Sunday.....	March	21	Corpus Christi .....	May	27
Good Friday.....	March	26	First Sunday in Advent .	Nov.	28

## DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Peoria, Chicago, Dubuque, Green Bay, La Crosse, Milwaukee, Nashville, Santa Fé, St. Joseph, St. Paul; V. A. of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Brownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

## FASTING DAYS OF OBLIGATION.

ALL the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[NOTE.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

## ABSTINENCE DAYS.

THESE are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation<sup>1</sup> from the 1st Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

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RATES OF POSTAGE IN FORCE OCTOBER, 1879.

LETTERS, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. *Registering* letters, 10 cents additional. *Drop* or *local* letters, 2 cents each half-ounce, prepaid. Stamped *Postal Cards*, furnished only by Government, 1 cent each; sent to countries in

the "Postal Union" (see below), if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. *Circulars*, unsealed, with no writing, 1 cent for every 2 ounces to one address.

*Miscellaneous Matter*.—On transient newspapers and magazines, regular publications designed primarily for advertising purposes or for free circulation at nominal rates, and all printed matter of the third class, except unsealed circulars, the postage is 1 cent for every two ounces or fractional part thereof, and 1 cent for each 2 additional ounces or fractional part thereof. On unsealed circulars, bulbs, cards, manuscripts for books, etc., the postage is 1 cent for each ounce or fractional part thereof. The sender of any article of third-class matter may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. Addresses upon postal cards and unsealed circulars may be either written, printed, or affixed. The weight of any article of this class is limited to 4 pounds, and it must be so wrapped that the contents may be easily examined without mutilating the wrapper.

*Foreign Postage*.—To France, Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain, Ireland (including the island of Malta), Greece, Italy, Luxembourg, Norway, the Netherlands, Portugal (including Madeira and the Azores), Roumania, Russia, Finland, Servia, Sweden, Switzerland, and Turkey, for prepaid letters 5 cents per half-ounce. Unpaid letters, 10 cents. Postal cards, 2 cents each. Newspapers, not over 4 ounces, 2 cents each. Books, other printed matter, patterns, legal documents, photographs, etc., 2 cents for each 2 ounces. Registration fee on all correspondence, 10 cents.

Newspapers and other printed papers, postal cards, and registered articles unpaid or insufficiently prepaid will not be forwarded. Other articles when unpaid or insufficiently paid will be charged as unpaid letters, after deducting the value of the stamped envelopes or postage stamps employed.

To Canada and the British North American States the postage is 3 cents, full prepayment compulsory; to Newfoundland, 5 cents; to Cuba, Aspinwall, Panama, Mexico, 5 cents; to West Indies (except the Bahamas and those embraced in the "Postal Union") by direct mail, 5 cents; to Bahamas, by direct mail, 3 cents; to West Indies, British (except those embraced in the "Postal Union"), via St. Thomas, 13 cents; to Bermuda, 5 cents; to Brazil, 3d of each month, 5 cents; to New Granada, 13 cents; to Peru, 5 cents; to Ecuador, Bolivia, and Chili, 17 cents; to Sandwich Islands, 6 cents. By San Francisco semi-monthly to Japan, China, Singapore, 5 cents. To East Indies, 5 cents.

*Newspapers* to any part of the United States, to regular subscribers, if published *weekly* or *oftener*, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

*Money*, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than \$20, 10 cents; \$20 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.



# MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
Last Quarter.....	5	H. M. 2 4 mo.	H. M. 1 52 mo.	H. M. 1 40 mo.	H. M. 1 28 mo.	H. M. 12 58 mo.
New Moon.....	11	5 55 ev.	5 43 ev.	5 31 ev.	5 19 ev.	4 49 ev.
First Quarter....	19	1 56 mo.	1 44 mo.	1 32 mo.	1 20 mo.	12 50 mo.
Full Moon.....	27	5 28 mo.	5 16 mo.	5 4 mo.	4 52 mo.	4 22 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK, State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Th	H. M. 7 30	H. M. 4 38	H. M. 9 35	7 24	4 44	9 40	7 19	4 49	9 43	7 4	5 4	9 49
2	Fr	7 30	4 39	10 35	7 24	4 45	10 39	7 19	4 50	10 42	7 4	5 5	10 48
3	Sa	7 30	4 40	11 34	7 24	4 46	11 38	7 19	4 51	11 40	7 4	5 6	11 46
4	S	7 30	4 41	morn.	7 24	4 47	morn.	7 19	4 52	morn.	7 4	5 7	morn.
5	M	7 30	4 42	12 43	7 24	4 48	12 41	7 19	4 53	12 30	7 4	5 8	12 31
6	Tu	7 30	4 43	1 40	7 24	4 49	1 37	7 19	4 54	1 34	7 4	5 8	1 26
7	W	7 30	4 44	2 41	7 24	4 50	2 38	7 19	4 55	2 35	7 4	5 9	2 27
8	Th	7 30	4 45	3 42	7 24	4 51	3 39	7 19	4 56	3 36	7 4	5 10	3 28
9	Fr	7 30	4 46	4 52	7 24	4 52	4 49	7 19	4 57	4 46	7 4	5 11	4 38
10	Sa	7 29	4 47	6 6	7 24	4 53	6 1	7 19	4 58	5 58	7 4	5 12	5 50
11	S	7 29	4 48	sets.	7 23	4 54	sets.	7 18	4 59	sets.	7 4	5 12	sets.
12	M	7 29	4 49	5 29	7 23	4 55	5 31	7 18	5 0	5 37	7 4	5 13	5 48
13	Tu	7 28	4 50	6 27	7 23	4 56	6 32	7 18	5 1	6 35	7 4	5 14	6 46
14	W	7 28	4 51	7 26	7 22	4 57	7 31	7 17	5 2	7 33	7 4	5 15	7 42
15	Th	7 27	4 53	8 44	7 22	4 58	8 49	7 17	5 3	8 52	7 3	5 16	8 59
16	Fr	7 27	4 54	9 42	7 22	4 59	9 48	7 17	5 4	9 51	7 3	5 17	9 59
17	Sa	7 26	4 55	10 43	7 21	5 0	10 47	7 16	5 5	10 49	7 3	5 18	10 56
18	S	7 26	4 56	11 36	7 21	5 1	11 39	7 16	5 6	11 40	7 2	5 19	11 46
19	M	7 25	4 58	morn.	7 20	5 3	morn.	7 15	5 7	morn.	7 2	5 20	morn.
20	Tu	7 24	4 59	12 51	7 19	5 4	12 49	7 14	5 8	12 47	7 2	5 21	12 40
21	W	7 23	5 0	1 47	7 18	5 5	1 43	7 14	5 9	1 41	7 1	5 22	1 34
22	Th	7 22	5 1	2 44	7 18	5 6	2 39	7 13	5 10	2 36	7 1	5 23	2 28
23	Fr	7 22	5 3	3 41	7 17	5 8	3 36	7 12	5 12	3 33	7 0	5 24	3 24
24	Sa	7 21	5 4	4 36	7 16	5 9	4 31	7 12	5 13	4 28	7 0	5 25	4 21
25	S	7 20	5 5	5 30	7 15	5 10	5 25	7 11	5 14	5 22	7 0	5 26	5 16
26	M	7 20	5 6	6 17	7 15	5 11	6 12	7 10	5 15	6 9	6 59	5 27	6 0
27	Tu	7 19	5 7	rises.	7 14	5 12	rises.	7 10	5 16	rises.	6 59	5 28	rises.
28	W	7 18	5 9	6 35	7 13	5 13	6 40	7 9	5 17	6 43	6 58	5 29	6 52
29	Th	7 17	5 10	7 42	7 12	5 15	7 47	7 8	5 19	7 49	6 58	5 30	7 59
30	Fr	7 16	5 11	8 55	7 12	5 16	8 59	7 8	5 20	9 1	6 57	5 31	9 10
31	Sa	7 15	5 13	10 10	7 11	5 17	10 13	7 7	5 21	10 15	6 56	5 32	10 25

Day of Week.	CALENDAR.
1 Thursday	CIRCUMCISION OF OUR LORD. <i>Holyday of Obligation.</i> Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2 Friday	Octave of St. Stephen.
3 Saturday	Octave of St. John. <i>Abp. Hughes died, 1864.</i>
4 SUNDAY	Octave of the Holy Innocents. Less. Apoc. xiv. 1-5; Gosp. Matt. ii. 13-18. <i>Mother Selon died, 1821.</i>
5 Monday	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. <i>Bp. Neuman, Philadelphia, died, 1860.</i>
6 Tuesday	EPIPHANY OF OUR LORD. <i>Holyday of Obligation.</i> Less. Isaias ix. 1-6; Gosp. Matt. ii. 1-12.
7 Wednesday	Of the Octave of the Epiphany.
8 Thursday	Of the Octave.
9 Friday	Of the Octave. <i>Cons. Bp. Toebbe, Covington, 1870.</i>
10 Saturday	Of the Octave.
11 SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52.
12 Monday	Of the Octave.
13 Tuesday	Octave of the Epiphany.
14 Wednesday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. <i>Bp. McGill, Richmond, died, 1872.</i>
15 Thursday	St. Paul, First Hermit, Confessor. St. Maur, Abbot.
16 Friday	St. Marcellus, Pope and Martyr.
17 Saturday	St. Anthony, Abbot.
18 SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-12.
19 Monday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs. <i>Bp. Baraga, Sault-Ste.-Marie, died, 1868.</i>
20 Tuesday	SS. Fabian and Sebastian, Martyrs.
21 Wednesday	St. Agnes, Virgin and Martyr.
22 Thursday	SS. Vincent and Anastasius, Martyrs.
23 Friday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. <i>Cons. Bp. Baltes, Alton, 1870.</i>
24 Saturday	St. Timothy, Bishop and Martyr.
25 SUNDAY	SEPTUAGESIMA SUNDAY. Epist. 1 Cor. ix. 24-27 and x. 1-5. Gosp. Matt. xx. 1-16.
26 Monday	St. Polycarp, Bishop and Martyr.
27 Tuesday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28 Wednesday	St. Raymund of Pennafort, Confessor. St. Agnes, <i>secundo.</i>
29 Thursday	St. Francis of Sales, Bishop, Confessor, and Doctor of the Church. <i>Abp. Maréchal, Baltimore, died, 1828.</i>
30 Friday	St. Martina, Virgin and Martyr.
31 Saturday	St. Peter Nolasco, Confessor.

"EVERY Catholic should purchase that admirable book of Father O'Brien's on the 'History of the Mass.'"—*Catholic Columbian.*

"It is an encyclopædia of liturgic information, written in pleasing style, and brought out with the printer's and publisher's best art."—*Western Watchman.*



St. Matthias  
Ap.



FEBRUARY.



X

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	3	10 54 mo.	10 42 mo.	10 30 mo.	10 18 mo.	9 48 mo.
New Moon.....	10	6 33 mo.	6 21 mo.	6 9 mo.	5 57 mo.	5 27 mo.
First Quarter.....	17	11 1 ev.	10 49 ev.	10 37 ev.	10 25 ev.	9 55 ev.
Full Moon.....	25	8 37 ev.	8 25 ev.	8 13 ev.	8 1 ev.	7 31 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	S	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	M	7 14	5 14	11 18	7 10	5 18	11 20	7 6	5 22	11 22	6 56	5 32	11 27
3	Tu	7 13	5 15	morn.	7 9	5 19	morn.	7 5	5 23	morn.	6 55	5 33	morn.
4	W	7 11	5 16	12 35	7 7	5 20	12 32	7 4	5 24	12 30	6 54	5 34	12 22
5	Th	7 10	5 18	1 45	7 6	5 22	1 42	7 3	5 25	1 40	6 53	5 35	1 33
6	Fr	7 9	5 19	2 43	7 5	5 23	2 41	7 2	5 26	2 39	6 52	5 36	2 30
7	Sa	7 8	5 20	3 39	7 4	5 24	3 37	7 1	5 27	3 35	6 51	5 37	3 27
8	S	7 7	5 22	4 35	7 3	5 25	4 32	7 0	5 28	4 30	6 50	5 38	4 23
9	M	7 6	5 23	5 32	7 2	5 26	5 29	6 59	5 29	5 27	6 49	5 39	5 20
10	Tu	7 5	5 25	6 16	7 1	5 28	6 14	6 58	5 31	6 12	6 48	5 40	6 3
11	W	7 4	5 26	sets.	7 0	5 29	sets.	6 57	5 32	sets.	6 47	5 41	sets.
12	Th	7 2	5 27	6 36	6 59	5 30	6 40	6 50	5 33	6 43	6 46	5 42	6 49
13	Fr	7 1	5 29	7 38	6 58	5 31	7 41	6 55	5 34	7 43	6 46	5 43	7 48
14	Sa	7 0	5 30	8 43	6 57	5 32	8 46	6 54	5 35	8 48	6 45	5 44	8 41
15	S	6 58	5 31	9 49	6 56	5 33	9 52	6 53	5 36	9 54	6 44	5 45	9 48
16	M	6 57	5 33	11 0	6 54	5 34	11 1	6 52	5 38	11 3	6 43	5 46	11 6
17	Tu	6 55	5 34	morn.	6 53	5 36	morn.	6 50	5 39	morn.	6 42	5 46	morn.
18	W	6 54	5 35	12 15	6 51	5 37	12 12	6 49	5 40	12 10	6 41	5 47	12 4
19	Th	6 53	5 36	1 4	6 50	5 38	1 1	6 48	5 41	1 0	6 40	5 48	12 56
20	Fr	6 51	5 38	1 45	6 49	5 40	1 42	6 47	5 42	1 40	6 39	5 49	1 34
21	Sa	6 50	5 39	2 37	6 48	5 41	2 34	6 46	5 43	2 31	6 38	5 50	2 26
22	S	6 48	5 41	3 25	6 46	5 43	3 22	6 44	5 45	3 19	6 37	5 50	3 12
23	M	6 47	5 43	4 17	6 45	5 44	4 14	6 43	5 46	4 11	6 36	5 51	4 4
24	Tu	6 45	5 45	4 53	6 43	5 45	4 50	6 41	5 47	4 47	6 35	5 52	4 41
25	W	6 44	5 46	5 35	6 42	5 47	5 32	6 40	5 48	5 30	6 34	5 53	5 23
26	Th	6 42	5 47	rises.	6 40	5 48	rises.	6 38	5 49	rises.	6 32	5 54	rises.
27	Fr	6 40	5 48	6 44	6 38	5 49	6 46	6 37	5 50	6 40	6 31	5 54	6 55
28	Sa	6 38	5 48	7 52	6 37	5 50	7 54	6 35	5 51	7 56	6 30	5 55	8 1
29	S	6 37	5 49	8 56	6 35	5 51	8 57	6 34	5 52	8 58	6 29	5 56	9 4
30	S	6 36	5 50	10 8	6 34	5 52	10 10	6 33	5 53	10 12	6 28	5 57	10 16

Day of Week.	CALENDAR.
<b>1 SUNDAY</b>	SEXAGESIMA SUNDAY. Epist. 2 Cor. xi. 19-33 and xii. 1-9; Gosp. Luke viii. 4-15. <i>Bp. Miles, Nashville, died, 1860.</i>
<b>2 Monday</b>	PURIFICATION OF THE B. V. M. CANDLEMAS DAY. Less. Malach. iii. 1-4; Gosp. Luke ii. 22-32.
<b>3 Tuesday</b>	Chair of St. Peter at Rome (Jan. 18). St. Blaise, Bishop and Martyr. <i>Cons. Bps. Fitzgerald, Little Rock, 1867, and O'Connell, Marysville, 1861.</i>
<b>4 Wednesday</b>	St. Andrew Corsini, Bishop and Confessor. <i>Bp. Flaget, Louisville, died, 1850.</i>
<b>5 Thursday</b>	St. Agatha, Virgin and Martyr.
<b>6 Friday</b>	St. Titus, Bishop and Confessor. <i>Bp. Connolly, N. Y., died, 1825.</i>
<b>7 Saturday</b>	St. Romuald, Abbot. <i>Abp. Spalding, Baltimore, died, 1872.</i>
<b>8 SUNDAY</b>	QUINQUAGESIMA SUNDAY. Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43.
<b>9 Monday</b>	Conversion of St. Paul (Jan. 25). St. Apollonia, Virgin and Martyr.
<b>10 Tuesday</b>	St. Scholastica, Virgin.
<b>11 Wednesday</b>	ASH WEDNESDAY; beginning of Lent.
<b>12 Thursday</b>	St. Ignatius, Bishop and Martyr (Feb. 1).
<b>13 Friday</b>	Most Holy Passion of Our Lord. <i>Bp. Fitzpatrick, Boston, died, 1866.</i>
<b>14 Saturday</b>	St. John of Matha, Confessor (Feb. 8). St. Valentine, Martyr.
<b>15 SUNDAY</b>	FIRST SUNDAY IN LENT. Epist. 2 Cor. vi. 1-10; Gosp. Matt. iv. 1-11.
<b>16 Monday</b>	SS. Faustinus and Jovita, Martyrs.
<b>17 Tuesday</b>	Feria.
<b>18 Wednesday</b>	Ember Day. St. Simeon, Bishop and Martyr.
<b>19 Thursday</b>	Feria. <i>Bp. Loras, Dubuque, died, 1858.</i>
<b>20 Friday</b>	Holy Crown of Thorns. Ember Day.
<b>21 Saturday</b>	Feria.
<b>22 SUNDAY</b>	SECOND SUNDAY IN LENT. Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9. <i>Bp. Cretin, St. Paul, died, 1857.</i>
<b>23 Monday</b>	St. Peter Damian, Bishop, Confessor, and Doctor of the Church.
<b>24 Tuesday</b>	Chair of St. Peter at Antioch (Feb. 22).
<b>25 Wednesday</b>	ST. MATTHIAS, APOSTLE.
<b>26 Thursday</b>	Feria.
<b>27 Friday</b>	The Holy Lance and Nails.
<b>28 Saturday</b>	Feria.
<b>29 SUNDAY</b>	THIRD SUNDAY IN LENT. Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28.

FR. J. O'BRIEN'S BOOK ON THE MASS.—"It is a beautiful book, rich in matter, clear in style. It will serve to make its readers understand and love the Adorable Sacrifice better than they now do, and thus draw them closer in adoration and charity to the Lamb of God who is there offered up for them to God, His Eternal Father."—*Catholic Mirror*.



MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
t Quarter.....	3	6 22 ev.		6 10 ev.		5 58 ev.		5 46 ev.		5 16 ev.	
v Moon .....	10	8 2 ev.		7 50 ev.		7 38 ev.		7 26 ev.		6 56 ev.	
st Quarter.....	18	7 52 ev.		7 40 ev.		7 28 ev.		7 16 ev.		6 46 ev.	
l Moon.....	26	8 39 mo.		8 27 mo.		8 15 mo.		8 3 mo.		7 33 mo.	

Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK, State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
M	6 35	5 51	11 26	6 34	5 52	11 27	6 33	5 53	11 28	6 27	5 58	11 32
Tu	6 35	5 52	morn.	6 32	5 53	morn.	6 31	5 54	morn.	6 27	5 58	morn.
W	6 33	5 53	12 37	6 31	5 54	12 36	6 30	5 55	12 34	6 26	5 59	12 27
Th	6 31	5 54	1 33	6 29	5 55	1 32	6 28	5 56	1 30	6 25	6 0	1 23
Fr	6 29	5 55	2 17	6 28	5 56	2 16	6 27	5 57	2 14	6 24	6 1	2 8
Sa	6 28	5 56	2 55	6 27	5 57	2 53	6 26	5 58	2 51	6 23	6 1	8 43
S	6 26	5 58	3 47	6 25	5 59	3 45	6 24	5 59	3 43	6 22	6 2	3 36
M	6 25	5 59	4 37	6 24	6 0	4 36	6 23	6 0	4 35	6 21	6 3	4 30
Tu	6 23	6 0	5 22	6 22	6 1	5 21	6 21	6 1	5 19	6 20	6 3	5 10
W	6 21	6 1	sets.	6 20	6 2	sets.	6 20	6 2	sets.	6 19	6 4	sets.
Th	6 19	6 2	7 8	6 18	6 3	7 9	6 19	6 3	7 10	6 17	6 5	7 16
Fr	6 17	6 3	8 8	6 16	6 4	8 9	6 18	6 4	8 11	6 16	6 6	8 18
Sa	6 16	6 4	9 4	6 15	6 5	9 5	6 16	6 5	9 7	6 14	6 6	9 14
S	6 14	6 6	9 57	6 13	6 6	9 58	6 15	6 6	9 59	6 13	6 7	10 6
M	6 12	6 7	10 44	6 12	6 7	10 45	6 13	6 7	10 46	6 11	6 8	10 54
Tu	6 10	6 8	11 37	6 10	6 8	11 38	6 12	6 8	11 39	6 10	6 9	11 44
W	6 9	6 9	morn.	6 9	6 9	morn.	6 10	6 9	morn.	6 9	6 9	morn.
Th	6 7	6 10	12 34	6 7	6 10	12 33	6 9	6 10	12 32	6 8	6 10	12 26
Fr	6 5	6 11	1 30	6 5	6 11	1 29	6 7	6 11	1 28	6 6	6 11	1 23
Sa	6 3	6 12	2 15	6 3	6 12	2 14	6 5	6 12	2 13	6 5	6 11	2 10
S	6 2	6 14	2 59	6 2	6 13	3 0	6 3	6 13	3 1	6 3	6 12	3 7
M	6 0	6 15	3 23	6 1	6 14	3 24	6 2	6 14	3 26	6 2	6 13	3 34
Tu	5 59	6 16	3 56	6 0	6 15	3 58	6 1	6 15	3 59	6 1	6 14	4 6
W	5 57	6 17	4 26	5 58	6 16	4 28	6 0	6 16	4 30	5 59	6 14	4 38
Th	5 55	6 19	4 56	5 56	6 17	4 58	5 58	6 17	4 59	5 58	6 15	5 9
Fr	5 53	6 20	rises.	5 54	6 18	rises.	5 56	6 18	rises.	5 56	6 16	rises.
Sa	5 52	6 21	8 2	5 53	6 19	8 0	5 55	6 19	7 58	5 55	6 16	7 52
S	5 50	6 22	9 13	5 52	6 20	9 11	5 54	6 20	9 9	5 54	6 17	9 3
M	5 48	6 23	10 28	5 50	6 21	10 26	5 52	6 20	10 25	5 53	6 18	10 18
Tu	5 46	6 24	11 33	5 48	6 22	11 31	5 50	6 21	11 29	5 52	6 18	11 24
W	5 44	6 25	morn.	5 46	6 23	morn.	5 48	6 22	morn.	5 50	6 19	morn.

D. of Mon.	Day of Week.	CALENDAR.
1	Monday	Feria.
2	Tuesday	Feria.
3	Wednesday	Feria. <i>Bishop Rosecrans transferred to Columbus, 1868.</i>
4	Thursday	St. Casimir, Confessor. St. Lucius, Pope and Martyr.
5	Friday	The Five Wounds of our Lord.
6	Saturday	Feria. <i>Bp. Reynolds, Charleston, died, 1855.</i>
7	SUNDAY	FOURTH SUNDAY IN LENT. Epist. Galat. iv. 22-31; Gosp. John vi. 1-15.
8	Monday	St. John of God, Confessor.
9	Tuesday	St. Frances of Rome, Widow.
10	Wednesday	The Forty Martyrs of Sebaste. <i>Cons. Card. McCloskey, N. Y., 1844.</i>
11	Thursday	St. Thomas Aquinas, Confessor and Doctor of the Church (March 7). <i>Cons. Abp. Williams, Boston, 1866.</i>
12	Friday	Most Precious Blood of our Lord.
13	Saturday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
14	SUNDAY	PASSION SUNDAY. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59. <i>Cons. Bp. Lynch, Charleston, 1858.</i>
15	Monday	Feria.
16	Tuesday	Feria. <i>Fr. Brébeuf put to death, 1649.</i>
17	Wednesday	St. Patrick, Bishop and Confessor. <i>Fr. Lalemant put to death, 1649.</i>
18	Thursday	St. Gabriel, Archangel.
19	Friday	ST. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M., AND PATRON OF THE UNIVERSAL CHURCH. <i>Cons. Abp. Henni, Milwaukee, 1844; Bp. Tuigg, Pittsburgh, 1876.</i>
20	Saturday	Seven Dolors of the B. V. M. (19th).
21	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
22	Monday	Feria.
23	Tuesday	Feria.
24	Wednesday	Feria.
25	Thursday	MAUNDY THURSDAY. <i>Holyday of Obligation.</i> Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
26	Friday	GOOD FRIDAY. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix.
27	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
28	SUNDAY	EASTER SUNDAY. Epist. 1 Cor. v. 7, 8; Gosp. Mark xvi. 1-7.
29	Monday	EASTER MONDAY.
30	Tuesday	EASTER TUESDAY.
31	Wednesday	Of the Octave.

*Pray* in the calm, *pray* in the storm ;  
*Pray* on awaking, and *pray* during the daytime ;  
 Going and coming, *pray* ;  
 Tired out and distracted, *pray* ;  
 Whatsoever your repugnance may be, *pray* ;  
*Pray*, that you may learn to *pray*.  
 " *Teach us, O Lord, how to pray.*"—St. Luke xi. 1.



St. Mark



APRIL



8

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
Last Quarter.....	D. 2	H. M. 1 28 mo.	H. M. 1 16 mo.	H. M. 1 4 mo.	H. M. 12 52 mo.	H. M. 12 22 mo.
New Moon.....	9	10 23 mo.	10 11 mo.	9 59 mo.	9 47 mo.	9 17 mo.
First Quarter.....	17	2 30 ev.	2 18 ev.	2 6 ev.	1 54 ev.	1 24 ev.
Full Moon.....	24	6 6 ev.	5 54 ev.	5 42 ev.	5 30 ev.	5 0 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	5 43	6 26	12 26	5 45	6 24	12 29	5 46	6 23	12 30	5 49	6 20	12 35
2	Fr	5 42	6 28	1 13	5 44	6 26	1 15	5 45	6 24	1 17	5 48	6 21	1 22
3	Sa	5 40	6 29	1 56	5 42	6 27	1 58	5 43	6 25	1 59	5 46	6 21	2 5
4	S	5 38	6 30	2 29	5 40	6 28	2 31	5 41	6 26	2 33	5 45	6 22	2 39
5	M	5 36	6 31	3 7	5 38	6 29	3 9	5 40	6 27	3 11	5 44	6 23	3 18
6	Tu	5 34	6 32	3 45	5 36	6 30	3 48	5 38	6 28	3 50	5 42	6 23	3 56
7	W	5 32	6 33	4 12	5 34	6 31	4 15	5 36	6 29	4 17	5 41	6 24	4 24
8	Th	5 31	6 34	4 35	5 33	6 32	4 37	5 35	6 30	4 39	5 39	6 25	4 46
9	Fr	5 29	6 35	sets.	5 31	6 33	sets.	5 33	6 31	sets.	5 38	6 25	sets.
10	Sa	5 27	6 36	8 6	5 29	6 34	8 3	5 31	6 32	8 1	5 37	6 26	7 52
11	S	5 26	6 37	9 4	5 28	6 35	9 1	5 30	6 33	8 59	5 35	6 27	8 50
12	M	5 24	6 38	9 49	5 26	6 36	9 47	5 28	6 34	9 45	5 34	6 27	9 38
13	Tu	5 23	6 40	10 45	5 25	6 37	10 43	5 27	6 35	10 41	5 33	6 28	10 38
14	W	5 21	6 41	11 37	5 24	6 38	11 36	5 26	6 36	11 34	5 32	6 29	11 30
15	Th	5 19	6 42	morn.	5 22	6 39	morn.	5 24	6 37	morn.	5 31	6 30	morn.
16	Fr	5 18	6 43	12 29	5 21	6 40	12 30	5 23	6 38	12 31	5 30	6 30	12 36
17	Sa	5 16	6 44	1 13	5 20	6 41	1 15	5 22	6 39	1 17	5 29	6 31	1 23
18	S	5 14	6 45	1 45	5 18	6 42	1 47	5 20	6 40	1 49	5 28	6 32	1 55
19	M	5 13	6 47	2 12	5 17	6 44	2 15	5 19	6 41	2 17	5 27	6 32	2 24
20	Tu	5 11	6 48	2 45	5 15	6 45	2 48	5 17	6 42	2 50	5 25	6 33	2 57
21	W	5 10	6 49	3 11	5 14	6 46	3 14	5 16	6 43	3 16	5 24	6 34	3 24
22	Th	5 8	6 50	3 35	5 12	6 47	3 38	5 14	6 44	3 40	5 23	6 35	3 49
23	Fr	5 6	6 51	4 3	5 11	6 48	4 6	5 13	6 45	4 8	5 22	6 36	4 16
24	Sa	5 5	6 52	rises.	5 9	6 49	rises.	5 12	6 46	rises.	5 21	6 37	rises.
25	S	5 3	6 53	8 22	5 7	6 50	8 19	5 10	6 47	8 17	5 20	6 37	8 8
26	M	5 2	6 54	9 35	5 6	6 51	9 32	5 9	6 47	9 30	5 19	6 38	9 20
27	Tu	5 1	6 55	10 40	5 5	6 52	10 38	5 8	6 48	10 36	5 18	6 38	10 30
28	W	4 59	6 56	11 35	5 3	6 53	11 33	5 6	6 49	11 31	5 16	6 39	11 26
29	Th	4 58	6 58	morn.	5 2	6 54	morn.	5 5	6 50	morn.	5 15	6 40	morn.
30	Fr	4 56	6 59	12 15	5 0	6 55	12 17	5 3	6 51	12 19	5 14	6 40	12 21

D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Of the Octave.
2	Friday	Of the Octave.
3	Saturday	Of the Octave.
4	SUNDAY	LOW SUNDAY. Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
5	Monday	ANNUNCIATION OF THE B. V. M. (March 25).
6	Tuesday	St. Benedict, Abbot (March 21).
7	Wednesday	St. Francis of Paula (April 2).
8	Thursday	St. Isidore, Bishop, Confessor, and Doctor of the Church (April 4).
9	Friday	St. Vincent Ferrer, Confessor (April 5).
10	Saturday	Office of the Immaculate Conception. <i>Bp. Quarter, Chicago, died, 1848.</i>
11	SUNDAY	SECOND SUNDAY AFTER EASTER. St. Leo, Pope, Confessor, and Doctor of the Church. Epist. 1 Peter ii. 21-25; Gosp. John x. 11-16. <i>Bp. England, Charleston, died, 1842.</i>
12	Monday	Feria.
13	Tuesday	St. Hermenegild, Martyr.
14	Wednesday	SS. Tiburtius and Companions, Martyrs. <i>Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; and Ryan, Coadj. St. Louis, 1872.</i>
15	Thursday	Office of the Blessed Sacrament.
16	Friday	Feria. <i>Bp. Timon, Buffalo, died, 1867.</i>
17	Saturday	Office of the Immaculate Conception. St. Anicetus, Pope and Martyr.
18	SUNDAY	THIRD SUNDAY AFTER EASTER. PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last. Gosp. John xvi. 16-22.
19	Monday	Feria.
20	Tuesday	Feria.
21	Wednesday	St. Anselm, Bishop, Confessor, and Doctor of the Church. <i>Cons. Bp. McNeirny, Albany, 1872.</i>
22	Thursday	SS. Soter and Caius, Popes and Martyrs. <i>Abp. Eccleston, Baltimore, died, 1851. Bp. Conwell, Philadelphia, died, 1842. Cons. Bp. Leray, Natchitoches, 1877.</i>
23	Friday	St. George, Martyr.
24	Saturday	St. Fidelis of Sigmaringen, Martyr. <i>Cons. Bp. Borgess, Detroit, 1870.</i>
25	SUNDAY	FOURTH SUNDAY AFTER EASTER. ST. MARK, EVANGELIST. Less. Ezech. i. 10-15; Gosp. Luke x. 1-9; Last. Gosp. John xvi. 5-14.
26	Monday	SS. Cletus and Marcellinus, Popes and Martyrs. <i>Cons. Abp. Wood, Philadelphia, 1857.</i>
27	Tuesday	Feria. <i>Cons. Bp. Gross, Savannah, Ga., 1873.</i>
28	Wednesday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. <i>Bp. Bazin, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.</i>
29	Thursday	St. Peter, Martyr.
30	Friday	St. Catherine of Sienna, Virgin. <i>Bp. Garcia, California, died, 1845.</i>



Mary.



MAY



II

MOON'S PHASES.

	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	1	9 8 mo.	8 56 mo.	8 44 mo.	8 33 mo.	8 2 mo.
New Moon.....	9	1 32 mo.	1 20 mo.	1 8 mo.	12 56 mo.	12 26 mo.
First Quarter.....	17	2 39 mo.	5 27 mo.	5 15 mo.	5 3 mo.	4 33 mo.
Full Moon.....	24	1 54 mo.	1 43 mo.	1 31 mo.	1 19 mo.	12 49 mo.
Last Quarter.....	30	6 9 ev.	5 57 ev.	5 45 ev.	5 32 ev.	5 2 ev.

Day of Month.  
Day of Week.

CALENDAR FOR  
BOSTON; NEW ENGLAND; New York State, Michigan, Wisconsin, Iowa, and Oregon.

CALENDAR FOR  
NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.

CALENDAR FOR  
WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.

CALENDAR FOR  
CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.

	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1 Sa	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 S	4 55	7 0	12 51	4 59	6 56	12 54	5 2	6 52	12 56	5 13	6 41	1 2
3 M	4 53	7 1	1 21	4 57	6 57	1 24	5 1	6 53	1 26	5 12	6 42	1 32
4 Tu	4 52	7 2	1 44	4 56	6 58	1 47	5 0	6 54	1 49	5 11	6 43	1 54
5 W	4 50	7 3	2 8	4 54	6 59	2 12	4 58	6 55	2 15	5 10	6 44	2 22
6 Th	4 49	7 4	2 32	4 53	7 0	2 37	4 57	6 56	2 39	5 10	6 44	2 46
7 Fr	4 48	7 5	3 4	4 52	7 1	3 8	4 56	6 57	3 10	5 9	6 45	3 16
8 Sa	4 47	7 6	3 40	4 51	7 2	3 44	4 55	6 58	3 46	5 8	6 46	3 53
9 S	4 46	7 7	4 4	4 50	7 3	4 8	4 54	6 59	4 10	5 7	6 47	4 18
10 M	4 45	7 8	sets.	4 49	7 4	sets.	4 53	7 0	sets.	5 6	6 47	sets.
11 Tu	4 44	7 9	8 56	4 48	7 5	8 51	4 52	7 1	8 49	5 5	6 48	8 40
12 W	4 43	7 10	9 51	4 47	7 6	9 46	4 51	7 2	9 44	5 5	6 49	9 36
13 Th	4 42	7 11	10 45	4 46	7 7	10 42	4 50	7 3	10 40	5 4	6 49	10 30
14 Fr	4 41	7 12	11 23	4 45	7 8	11 21	4 49	7 4	11 20	5 3	6 50	11 12
15 Sa	4 40	7 13	morn.	4 44	7 9	morn.	4 48	7 5	11 58	5 2	6 51	11 54
16 S	4 39	7 14	12 0	4 43	7 10	12 1	4 47	7 6	morn.	5 2	6 51	morn.
17 M	4 38	7 15	12 25	4 42	7 11	12 27	4 46	7 7	12 29	5 1	6 52	12 36
18 Tu	4 37	7 16	12 53	4 42	7 11	12 54	4 46	7 7	12 59	5 1	6 53	1 4
19 W	4 36	7 17	1 23	4 41	7 12	1 24	4 45	7 8	1 26	5 0	6 53	1 32
20 Th	4 36	7 18	1 52	4 40	7 13	1 58	4 44	7 9	2 0	5 0	6 54	2 8
21 Fr	4 35	7 19	2 30	4 40	7 14	2 25	4 44	7 10	2 29	4 59	6 55	2 38
22 Sa	4 34	7 20	3 1	4 39	7 15	2 57	4 43	7 11	2 59	4 58	6 55	3 7
23 S	4 33	7 21	3 18	4 38	7 16	3 24	4 43	7 11	3 26	4 58	6 56	3 35
24 M	4 32	7 22	3 44	4 37	7 17	3 48	4 42	7 12	3 50	4 57	6 57	3 58
25 Tu	4 32	7 23	rises.	4 37	7 18	rises.	4 42	7 13	rises.	4 57	6 57	rises.
26 W	4 31	7 24	9 19	4 36	7 19	9 13	4 41	7 14	9 11	4 56	6 58	9 1
27 Th	4 30	7 25	10 16	4 35	7 19	10 4	4 40	7 15	10 2	4 56	6 58	9 53
28 Fr	4 29	7 26	10 51	4 35	7 20	10 45	4 40	7 16	10 43	4 55	6 59	10 36
29 Sa	4 29	7 27	11 26	4 34	7 21	11 21	4 39	7 16	11 19	4 55	7 0	11 12
30 S	4 28	7 28	11 49	4 34	7 22	11 46	4 39	7 17	11 45	4 55	7 0	11 42
31 M	4 27	7 28	morn.	4 33	7 23	morn.	4 38	7 18	morn.	4 54	7 1	morn.
	4 26	7 29	12 8	4 32	7 23	12 11	4 37	7 18	12 13	4 54	7 1	12 18

D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	SS. PHILIP AND JAMES, APOSTLES. <i>Cons. Bp. Spalding, Peoria, 1877.</i>
2	SUNDAY	FIFTH SUNDAY AFTER EASTER. St. Athanasius, Bishop, Confessor, and Doctor of the Church. Epist. 2 Cor. iv. 5-14; Gosp. Matt. x. 23-28; Last Gosp. John xvi. 22-30.
3	Monday	(Rogation) FINDING OF THE HOLY CROSS. <i>Cons. Bp. Elder, Natchez, 1857.</i> [1873.]
4	Tuesday	(Rogation) St. Monica, Widow. <i>Cons. Bp. Corrigan, Newark,</i>
5	Wednesday	(Rogation; Eve of Ascension) St. Pius V., Pope and Confessor. <i>Cons. Bp. Wadhams, Ogdensburg, 1872.</i>
6	Thursday	ASCENSION OF OUR LORD. <i>Holyday of Obligation.</i> Less. Acts i. 1-11; Gosp. Mark xvi. 14-20.
7	Friday	St. Stanislaus, Bishop and Martyr.
8	Saturday	Apparition of St. Michael, Archangel. <i>First Plenary Council in Baltimore, 1852.</i>
9	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church. Less. Ecclus. xxxix. 6-14; Gosp. Matt. v. 13-19; Last Gosp. John xv. 26, xvi. 4.
10	Monday	St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs. [ <i>ville, died, 1867.</i> ]
11	Tuesday	St. John before the Latin Gate (May 6). <i>Bp. Lavialle, Louis-</i>
12	Wednesday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Thursday	Octave of Ascension. <i>Cons. Bp. Moore, St. Augustine, 1877.</i>
14	Friday	Feria.
15	Saturday	Vigil of Pentecost. <i>Fast.</i>
16	SUNDAY	PENTECOST or WHIT-SUNDAY. Less. Acts. ii. 1-11; Gosp. John xiv. 23-31.
17	Monday	WHIT-MONDAY. <i>Montreal founded, 1642.</i>
18	Tuesday	WHIT-TUESDAY.
19	Wednesday	Ember Day. <i>Fast.</i> Of the Octave. St. Prudentiana, Virgin.
20	Thursday	Of the Octave.
21	Friday	Ember Day. <i>Fast.</i>
22	Saturday	Ember Day. <i>Fast.</i>
23	SUNDAY	FIRST SUNDAY AFTER PENTECOST, or TRINITY SUNDAY. Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42. <i>Cons. Bp. Kain, Wheeling, 1875.</i>
24	Monday	B. V. M., Help of Christians.
25	Tuesday	St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. <i>First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.</i>
26	Wednesday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Thursday	CORPUS CHRISTI. <i>Holyday of Obligation.</i> Epist. 1 Cor. xi. 23-29; Gosp. John xi. 56-59.
28	Friday	Of the Octave.
29	Saturday	Of the Octave.
30	SUNDAY	SECOND SUNDAY AFTER PENTECOST. Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24. <i>Cons. Bp. Seidenbush, St. Cloud, 1875.</i>
31	Monday	St. Angela Merici, Virgin. St. Petronilla, Virgin.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
w Moon.....	7	5 10 ev.	4 58 ev.	4 46 ev.	4 34 ev.	4 4 ev.
st Quarter.....	15	5 7 ev.	4 55 ev.	4 43 ev.	4 31 ev.	4 1 ev.
ll Moon.....	22	9 1 mo.	8 49 mo.	8 37 mo.	8 25 mo.	7 55 mo.
st Quarter.....	29	5 11 mo.	4 59 mo.	4 47 mo.	4 35 mo.	4 5 mo.

Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; State, New York Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
Tu	4 26	7 30	12 38	4 32	7 24	12 40	4 37	7 19	12 42	4 54	7 2	12 54
W	4 25	7 31	1 18	4 31	7 25	1 22	4 37	7 19	1 24	4 53	7 2	1 36
Th	4 25	7 32	1 52	4 31	7 26	1 55	4 36	7 20	1 57	4 53	7 3	2 10
Fr	4 24	7 32	2 23	4 30	7 26	2 26	4 36	7 20	2 28	4 53	7 3	2 40
Sa	4 24	7 33	2 55	4 30	7 27	2 58	4 36	7 21	3 0	4 53	7 4	3 15
S	4 23	7 33	3 31	4 29	7 27	3 34	4 35	7 21	3 36	4 52	7 4	3 49
M	4 23	7 34	sets.	4 29	7 28	sets.	4 35	7 22	sets.	4 52	7 5	sets.
Tu	4 23	7 35	8 35	4 29	7 29	8 32	4 35	7 23	8 30	4 52	7 5	8 12
W	4 22	7 35	9 27	4 28	7 29	9 23	4 34	7 23	9 21	4 52	7 6	9 8
Th	4 22	7 36	9 59	4 28	7 30	9 56	4 34	7 24	9 54	4 52	7 6	9 41
Fr	4 22	7 36	10 34	4 28	7 30	10 29	4 34	7 24	10 27	4 52	7 7	10 12
Sa	4 22	7 37	11 7	4 28	7 31	11 2	4 34	7 25	11 0	4 52	7 7	10 50
S	4 22	7 37	11 33	4 28	7 31	11 29	4 34	7 25	11 27	4 52	7 8	11 18
M	4 22	7 38	11 59	4 28	7 32	11 58	4 34	7 26	11 56	4 52	7 8	11 50
Tu	4 22	7 38	morn.	4 28	7 32	morn.	4 34	7 26	morn.	4 52	7 8	morn.
W	4 22	7 38	12 20	4 28	7 32	12 22	4 34	7 26	12 24	4 52	7 9	12 34
Th	4 22	7 39	12 50	4 28	7 33	12 54	4 34	7 27	12 56	4 52	7 9	1 10
Fr	4 22	7 39	1 26	4 28	7 33	1 30	4 34	7 27	1 32	4 52	7 9	1 46
Sa	4 22	7 39	2 9	4 28	7 33	2 14	4 34	7 27	2 16	4 52	7 9	2 29
S	4 22	7 39	2 39	4 28	7 33	2 44	4 34	7 27	2 46	4 52	7 10	2 58
M	4 23	7 39	3 9	4 29	7 34	3 13	4 35	7 28	3 15	4 53	7 10	3 35
Tu	4 23	7 39	rises.	4 29	7 34	rises.	4 35	7 28	rises.	4 53	7 10	rises.
W	4 23	7 40	8 48	4 29	7 34	8 42	4 35	7 28	8 40	4 53	7 10	8 26
Th	4 23	7 40	9 23	4 29	7 34	9 17	4 35	7 28	9 15	4 53	7 10	9 2
Fr	4 23	7 40	9 55	4 29	7 34	9 50	4 35	7 29	9 48	4 53	7 11	9 32
Sa	4 23	7 40	10 20	4 29	7 35	10 15	4 35	7 29	10 13	4 53	7 11	10 0
S	4 24	7 40	10 47	4 30	7 35	10 42	4 36	7 29	10 40	4 54	7 11	10 27
M	4 24	7 40	11 8	4 30	7 35	11 4	4 36	7 29	11 2	4 54	7 11	10 50
Tu	4 24	7 40	11 28	4 30	7 35	11 24	4 36	7 29	11 22	4 54	7 11	11 2
W	4 25	7 40	11 54	4 31	7 35	11 50	4 37	7 29	11 48	4 55	7 11	11 39

D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	Of the Octave.
2	Wednesday	Of the Octave. SS. Marcellinus and Companions, Martyrs. <i>Cons. Bp. Healy, Portland, 1875.</i>
3	Thursday	Octave of Corpus Christi.
4	Friday	Sacred Heart of Jesus.
5	Saturday	St. Boniface, Apostle of Germany.
6	SUNDAY	THIRD SUNDAY AFTER PENTECOST. St. Norbert, Bishop and Confessor. Less. Ecclus. xlv. and xlv.; Gosp. Matt. xxv. 14-23; Last Gosp. Luke xv. 1-10.
7	Monday	St. Paschal Baylon, Confessor. (May 17.)
8	Tuesday	St. Venantius, Martyr. (May 18.)
9	Wednesday	St. Peter Celestine, Pope and Confessor. (May 19.) SS. Primus and Felician, Martyrs.
10	Thursday	St. Margaret, Queen of Scotland, Widow.
11	Friday	St. Barnabas, Apostle.
12	Saturday	St. John of San Facundo, Confessor. SS. Basilides and Companions, Martyrs.
13	SUNDAY	FOURTH SUNDAY AFTER PENTECOST. St. Antony of Padua, Confessor. Epist. 1 Cor. iv. 9-14; Gosp. Luke xii. 35-40; Last Gosp. Luke v. 1-11.
14	Monday	St. Basil, Bishop and Confessor.
15	Tuesday	St. Francis Caracciolo, Confessor. (June 4.) SS. Vitus and Companions, Martyrs. <i>Abp. Neale, Baltimore, died, 1817.</i>
16	Wednesday	St. John Francis Regis, Confessor.
17	Thursday	St. Ubaldu, Bishop and Confessor. (May 16.)
18	Friday	St. Bernardine of Sienna, Confessor. (May 20.) St. Marcus and Companions, Martyrs. <i>Bp. Tyler, Hartford, died, 1849.</i>
19	Saturday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. <i>Bp. Concannon, N. Y., died, 1810.</i>
20	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. Epist. 1 Pet. iii. 8-15; Gosp. Matt. v. 20-24. <i>Abp. Blanc, New Orleans, died, 1860.</i>
21	Monday	St. Aloysius Gonzaga, Confessor. <i>Coronation of Pius IX., 1846.</i> [Bishop and Confessor.]
22	Tuesday	St. Mary Magdalen of Pazzi, Virgin. (May 27.) St. Paulinus,
23	Wednesday	Vigil of St. John the Baptist.
24	Thursday	NATIVITY OF ST. JOHN BAPTIST.
25	Friday	St. William, Abbot.
26	Saturday	SS. John and Paul, Martyrs. <i>F. Cancer killed in Florida, 1547.</i>
27	SUNDAY	SIXTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 8-11; Gosp. Mark viii. 1-10.
28	Monday	Vigil of SS. Peter and Paul, Apostles. St. Irenæus, Bishop and Martyr. <i>Bp. Bruté, Vincennes, died, 1839. Bp. St. Palais (same see), died, 1877.</i>
29	Tuesday	SS. PETER AND PAUL, APOSTLES. <i>Bp. Luers, Fort Wayne, died, 1871. Cons. Bp. Krautbauer, Green Bay, 1875.</i>
30	Wednesday	Commemoration of St. Paul.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon .....	D. 7	H. M. 8 37 mo.	H. M. 8 25 mo.	H. M. 8 13 mo.	H. M. 8 1 mo.	H. M. 7 31 mo.
First Quarter .....	15	1 27 mo.	1 19 mo.	1 7 mo.	12 55 mo.	12 25 mo.
Full Moon .....	21	4 18 ev.	4 6 ev.	3 54 ev.	3 42 ev.	3 12 ev.
Last Quarter .....	28	6 56 ev.	6 44 ev.	6 32 ev.	6 20 ev.	5 50 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; N. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1 Th		H. M. 4 25	H. M. 7 40	H. M. morn.	H. M. 4 31	H. M. 7 34	H. M. morn.	H. M. 4 37	H. M. 7 29	H. M. morn.	H. M. 4 55	H. M. 7 11	H. M. morn.
2 Fr		4 26	7 40	12 13	4 32	7 34	12 15	4 37	7 29	12 17	4 55	7 11	12 27
3 Sa		4 27	7 40	12 44	4 33	7 34	12 46	4 38	7 29	12 49	4 56	7 11	12 59
4 S		4 27	7 39	1 20	4 33	7 33	1 22	4 38	7 28	1 25	4 56	7 11	1 35
5 M		4 28	7 39	2 3	4 34	7 33	2 6	4 39	7 28	2 9	4 57	7 11	2 19
6 Tu		4 29	7 39	2 58	4 35	7 33	3 0	4 40	7 28	3 3	4 57	7 11	3 13
7 W		4 29	7 39	sets.	4 35	7 33	sets.	4 40	7 28	sets.	4 58	7 11	sets.
8 Th		4 30	7 38	8 25	4 36	7 32	8 22	4 41	7 27	8 20	4 58	7 10	8 8
9 Fr		4 31	7 38	9 1	4 37	7 32	8 57	4 42	7 27	8 55	4 59	7 10	8 45
10 Sa		4 32	7 38	9 32	4 37	7 32	9 28	4 42	7 27	9 25	5 0	7 10	9 15
11 S		4 33	7 37	9 59	4 38	7 31	9 57	4 43	7 26	9 54	5 0	7 10	9 44
12 M		4 33	7 37	10 28	4 39	7 31	10 26	4 44	7 26	10 23	5 1	7 9	10 14
13 Tu		4 34	7 36	10 57	4 40	7 30	10 53	4 45	7 25	10 50	5 1	7 9	10 42
14 W		4 35	7 36	11 31	4 40	7 30	11 29	4 45	7 25	11 26	5 2	7 9	11 20
15 Th		4 36	7 35	morn.	4 41	7 29	morn.	4 46	7 24	morn.	5 3	7 8	morn.
16 Fr		4 37	7 34	12 4	4 42	7 29	12 6	4 47	7 24	12 9	5 3	7 8	12 19
17 Sa		4 37	7 34	12 45	4 42	7 28	12 50	4 48	7 23	12 52	5 4	7 8	1 1
18 S		4 38	7 33	1 36	4 44	7 28	1 41	4 49	7 23	1 44	5 4	7 7	1 34
19 M		4 39	7 32	2 38	4 45	7 27	2 42	4 50	7 22	2 45	5 5	7 7	2 35
20 Tu		4 40	7 32	3 40	4 45	7 26	3 44	4 50	7 21	3 47	5 5	7 6	3 37
21 W		4 41	7 31	rises.	4 46	7 26	rises.	4 51	7 20	rises.	5 6	7 6	rises.
22 Th		4 42	7 30	7 56	4 47	7 25	7 52	4 52	7 19	7 49	5 7	7 5	7 40
23 Fr		4 43	7 29	8 21	4 48	7 24	8 16	4 53	7 18	8 13	5 7	7 5	8 2
24 Sa		4 44	7 28	8 48	4 49	7 23	8 43	4 53	7 17	8 40	5 8	7 4	8 30
25 S		4 45	7 27	9 8	4 50	7 22	9 4	4 54	7 17	9 1	5 8	7 3	8 52
26 M		4 46	7 26	9 31	4 51	7 21	9 26	4 55	7 16	9 23	5 9	7 3	9 14
27 Tu		4 47	7 25	9 54	4 52	7 20	9 49	4 56	7 15	9 46	5 10	7 2	9 38
28 W		4 48	7 24	10 20	4 52	7 19	10 16	4 56	7 15	10 13	5 11	7 1	10 4
29 Th		4 49	7 23	10 50	4 53	7 18	10 46	4 57	7 14	10 43	5 11	7 0	10 33
30 Fr		4 50	7 22	11 26	4 54	7 18	11 23	4 58	7 14	11 21	5 12	7 0	11 15
31 Sa		4 51	7 21	morn.	4 55	7 17	morn.	4 59	7 13	morn.	5 13	6 50	morn.

No. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Octave of St. John Baptist.
2	Friday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
3	Saturday	Of the Octave of SS. Peter and Paul. <i>Quebec founded, 1608.</i>
4	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. MOST PRECIOUS BLOOD OF OUR LORD. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Matt. vii. 15-21. <i>Bp. O'Gorman, Omaha, died, 1874.</i>
5	Monday	Of the Octave.
6	Tuesday	Octave of SS. Peter and Paul.
7	Wednesday	St. Leo II., Pope and Confessor. <i>Abp. Kenrick, Baltimore, died, 1865. Bp. Whelan, Wheeling, died, 1874.</i>
8	Thursday	St. Elizabeth, Queen of Portugal, Widow.
9	Friday	Feria.
10	Saturday	The Seven Brothers, Martyrs. SS. Rufina and Secunda, Martyrs.
11	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
12	Monday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. <i>Bp. David, Louisville, died, 1841. Cons. Bps. McQuade, Rochester; Shanahan, Harrisburg; O'Hara, Scranton, 1868.</i>
13	Tuesday	St. Anacletus, Pope and Martyr.
14	Wednesday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Thursday	St. Henry, Emperor, Confessor.
16	Friday	B. V. M. of Mount Carmel. [ <i>for</i> nia, 1781.
17	Saturday	St. Alexius, Confessor. <i>Frs. Diaz and Morena killed in Cali-</i>
18	SUNDAY	NINTH SUNDAY AFTER PENTECOST. St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. Epist. 1 John iii. 13-16; Gosp. John xv. 12-16; Last. Gosp. Luke xix. 41-47. <i>Defin. Dog. Infallibility, 1870.</i>
19	Monday	St. Vincent of Paul, Confessor. <i>Frs. Garces and Barranecche killed in Cal., 1781. Bp. Cheverus, Boston, died, 1836.</i>
20	Tuesday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. <i>Cons. Bp. Grace, 1859.</i>
21	Wednesday	St. Praxedes, Virgin.
22	Thursday	St. Mary Magdalen. <i>Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natchez, died, 1852.</i>
23	Friday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Saturday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	SUNDAY	TENTH SUNDAY AFTER PENTECOST. ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. Epist. 1 Cor. iv. 9-15; Gosp. Matt. xx. 20-23; Last Gosp. Luke xviii. 9-14. <i>Cons. Abp. Blanchet, Oregon, 1845.</i>
26	Monday	St. Anne, Mother of the B. V. M.
27	Tuesday	St. Pantaleon, Martyr.
28	Wednesday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Thursday	St. Martha, Virgin. SS. Felix and others, Martyrs.
30	Friday	SS. Abdon and Sennen, Martyrs.
31	Saturday	St. Ignatius of Loyola, Confessor.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
New Moon.....	5	11 4 ev.	10 52 ev.	10 40 ev.	10 28 ev.	9 32 ev.
1st Quarter....	13	7 58 mo.	7 46 mo.	7 34 mo.	7 22 mo.	7 52 mo.
Full Moon.....	20	12 34 mo.	12 22 mo.	12 10 mo.	11 58 ev.	11 28 ev.
3rd Quarter....	27	11 30 mo.	11 18 mo.	11 6 mo.	10 54 mo.	10 24 mo.

Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
S	4 52	7 20	12 16	4 56	7 16	12 18	5 0	7 12	12 20	5 14	6 58	12 25
M	4 53	7 19	1 26	4 57	7 15	1 29	5 1	7 11	1 31	5 14	6 57	1 36
Tu	4 54	7 18	2 34	4 58	7 14	2 38	5 1	7 10	2 40	5 15	6 56	2 44
W	4 55	7 16	3 45	4 59	7 12	3 47	5 2	7 9	3 49	5 16	6 55	3 54
Th	4 56	7 15	sets.	5 0	7 11	sets.	5 3	7 8	sets.	5 16	6 54	sets.
Fr	4 57	7 14	7 15	5 1	7 10	7 11	5 4	7 7	7 9	5 17	6 53	7 4
Sa	4 58	7 13	7 55	5 2	7 9	7 50	5 5	7 6	7 48	5 18	6 52	7 44
S	4 59	7 11	8 23	5 3	7 7	8 19	5 6	7 4	8 17	5 18	6 51	8 12
M	5 0	7 10	8 51	5 4	7 6	8 48	5 7	7 3	8 46	5 19	6 50	8 42
Tu	5 1	7 9	9 24	5 5	7 5	9 20	5 8	7 2	9 18	5 20	6 49	9 14
W	5 2	7 8	10 12	5 6	7 4	10 9	5 9	7 0	10 7	5 21	6 48	10 4
Th	5 3	7 7	10 59	5 7	7 3	10 56	5 10	6 59	10 54	5 21	6 47	10 51
Fr	5 4	7 5	11 54	5 8	7 1	11 53	5 11	6 58	11 52	5 22	6 46	11 50
Sa	5 5	7 4	morn.	5 9	7 0	morn.	5 12	6 57	morn.	5 23	6 45	morn.
S	5 6	7 2	12 47	5 10	6 58	12 49	5 13	6 55	12 51	5 23	6 44	12 53
M	5 7	7 0	1 37	5 11	6 57	1 40	5 14	6 53	1 42	5 24	6 43	1 45
Tu	5 8	6 59	2 34	5 12	6 55	2 38	5 15	6 52	2 40	5 25	6 42	2 45
W	5 9	6 57	3 25	5 13	6 53	3 29	5 16	6 50	3 31	5 25	6 41	3 36
Th	5 10	6 55	4 14	5 14	6 52	4 18	5 17	6 49	4 20	5 26	6 40	rises.
Fr	5 11	6 54	rises.	5 15	6 51	rises.	5 18	6 48	rises.	5 27	6 39	6 46
Sa	5 12	6 52	7 14	5 16	6 49	7 11	5 19	6 46	7 9	5 27	6 38	7 4
S	5 14	6 51	7 43	5 17	6 48	7 39	5 20	6 45	7 37	5 28	6 37	7 34
M	5 15	6 50	8 4	5 18	6 47	8 1	5 21	6 44	8 0	5 29	6 36	7 56
Tu	5 16	6 48	8 31	5 19	6 45	8 28	5 21	6 42	8 26	5 29	6 35	8 20
W	5 17	6 47	8 58	5 20	6 44	8 54	5 22	6 41	8 52	5 30	6 34	8 48
Th	5 18	6 45	9 33	5 21	6 42	9 29	5 23	6 40	9 27	5 31	6 33	9 23
Fr	5 19	6 44	10 8	5 22	6 41	10 4	5 24	6 38	10 2	5 31	6 32	10 0
Sa	5 20	6 42	10 50	5 23	6 39	10 47	5 25	6 37	10 45	5 32	6 31	10 41
S	5 21	6 40	11 43	5 24	6 38	11 41	5 26	6 36	11 40	5 33	6 29	11 38
M	5 22	6 39	morn.	5 25	6 36	morn.	5 27	6 34	morn.	5 33	6 28	morn.
Tu	5 23	6 37	12 40	5 26	6 35	12 42	5 28	6 33	12 43	5 34	6 26	12 41

D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. St. Peter's Chains. The Machabees, Martyrs. Lesson Acts xii. 1-11; Gosp. Matt. xvi. 13-19; Last Gosp. Mark vii. 81-87.
2	Monday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	Tuesday	Finding of the Body of St. Stephen, Protomartyr. <i>Cons. Bp. Mora, Monterey, Cal., 1873.</i>
4	Wednesday	St. Dominic, Confessor.
5	Thursday	Dedication of St. Mary Major. [panions, Martyrs.
6	Friday	Transfiguration of our Lord. St. Xystus II., Pope, and Com-
7	Saturday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. Epist. 2 Cor. iii. 4-9; Gosp. Luke x. 23-37.
9	Monday	SS. Cyriacus and Companions, Martyrs (Aug. 8). Vigil of St. Laurence. St. Romanus, Martyr. <i>Bp. Verot, St. Augustine, died, 1876.</i>
10	Tuesday	St. LAURENCE, MARTYR.
11	Wednesday	Of the Octave. <i>Bp. Fenwick, Boston, died, 1846.</i>
12	Thursday	St. Clare, Virgin.
13	Friday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. <i>Cons. Bp. Becker, Wilmington, 1868.</i>
14	Saturday	Of the Octave. Vigil of the Assumption. <i>Fast.</i> St. Eusebius, Confessor.
15	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST. ASSUMPTION OF THE B. V. M. Less. Eccclus. xxiv. 11-20; Gosp. Luke x. 38-42; Last Gosp. Luke xvii. 11-19. <i>First priest ordained in Canada, 1650. Cons. Bp. O'Connor, Omaha, 1876.</i>
16	Monday	St. Hyacinth, Confessor.
17	Tuesday	Octave of St. Laurence, Martyr.
18	Wednesday	Of the Octave. St. Agapitus, Martyr.
19	Thursday	Of the Octave. [McMahon, Hartford, 1879.
20	Friday	St. Bernard, Confessor and Doctor of the Church. <i>Cons. Bp.</i>
21	Saturday	St. Jane Frances de Chantal, Widow.
22	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. Octave of the Assumption. SS. Timothy and others, Martyrs. Same Less. and Gosp. as last Sunday; Last Gosp. Matt. vi. 24-33.
23	Monday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew. <i>Fr. Rasles killed at Norridgewock, Me., 1724. [1689.</i>
24	Tuesday	St. BARTHOLOMEW, APOSTLE. <i>Massacre at Lachine, Canada,</i>
25	Wednesday	St. Louis IX., King of France, Confessor.
26	Thursday	St. Joachim, Confessor, Father of the B. V. M. (Aug. 22). St. Zephyrinus, Pope and Martyr.
27	Friday	St. Joseph Calasanctius, Confessor.
28	Saturday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
29	SUNDAY	FIFTEENTH SUNDAY AFTER PENTECOST. Beheading of St. John Baptist. St. Sabina, Martyr. Less. Jerem. i. 17-19; Mark vi. 7-29; Last Gosp. Luke vii. 11-16.
30	Monday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	Tuesday	St. Raymond Nonnatus, Confessor.



EXALTATION  
HOLY CROSS



SEPTEMBER



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon .....	D. 4	H. M. 12 8 ev.	H. M. 11 51 mo.	H. M. 11 39 mo.	H. M. 11 27 mo.	H. M. 10 57 mo.
First Quarter.....	11	1 40 ev.	1 28 ev.	1 16 ev.	1 4 ev.	12 34 ev.
Full Moon.....	18	10 44 mo.	10 32 mo.	10 20 mo.	10 8 mo.	9 38 mo.
Last Quarter.....	26	6 25 mo.	6 13 mo.	6 1 mo.	5 49 mo.	5 19 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; N. CAROLINA, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	5 24	6 35	1 46	5 27	6 33	1 48	5 29	6 31	1 49	5 35	6 25	1 55
2	Th	5 26	6 33	2 56	5 28	6 31	2 57	5 30	6 29	2 59	5 35	6 24	3 5
3	Fr	5 27	6 32	3 56	5 29	6 30	3 58	5 31	6 28	4 0	5 36	6 22	4 6
4	Sa	5 28	6 30	sets.	5 30	6 28	sets.	5 32	6 26	sets.	5 37	6 21	sets.
5	S	5 29	6 28	6 46	5 31	6 26	6 44	5 33	6 24	6 42	5 37	6 20	6 37
6	M	5 30	6 26	7 16	5 32	6 24	7 14	5 34	6 23	7 12	5 38	6 19	7 7
7	Tu	5 31	6 25	7 48	5 33	6 23	7 47	5 35	6 21	7 45	5 38	6 18	7 41
8	W	5 32	6 23	8 25	5 34	6 21	8 23	5 35	6 20	8 21	5 39	6 16	8 16
9	Th	5 33	6 21	9 10	5 35	6 19	9 9	5 36	6 18	9 7	5 40	6 15	9 4
10	Fr	5 35	6 19	9 59	5 36	6 17	9 58	5 37	6 16	9 56	5 40	6 14	9 53
11	Sa	5 36	6 17	10 59	5 37	6 16	10 58	5 38	6 15	10 56	5 41	6 12	10 52
12	S	5 37	6 15	11 59	5 38	6 14	11 58	5 39	6 13	11 57	5 42	6 11	11 55
13	M	5 38	6 14	morn.	5 39	6 13	morn.	5 40	6 12	morn.	5 42	6 9	morn.
14	Tu	5 39	6 12	1 4	5 40	6 11	1 5	5 41	6 10	1 7	5 43	6 8	1 10
15	W	5 40	6 10	2 18	5 41	6 10	2 17	5 41	6 9	2 19	5 43	6 7	2 22
16	Th	5 41	6 8	3 18	5 42	6 8	3 20	5 42	6 7	3 21	5 44	6 6	3 25
17	Fr	5 42	6 6	4 21	5 43	6 6	4 23	5 43	6 5	4 25	5 45	6 5	4 29
18	Sa	5 43	6 5	rises.	5 44	6 5	rises.	5 44	6 4	rises.	5 45	6 4	rises.
19	S	5 44	6 3	6 22	5 44	6 3	6 21	5 44	6 2	6 19	5 46	6 3	6 15
20	M	5 45	6 1	6 46	5 45	6 1	6 45	5 45	6 0	6 43	5 47	6 1	6 37
21	Tu	5 46	6 0	7 12	5 46	5 59	7 11	5 46	5 59	7 9	5 47	6 0	7 4
22	W	5 47	5 58	7 43	5 47	5 57	7 42	5 47	5 57	7 41	5 48	5 59	7 40
23	Th	5 48	5 56	8 20	5 48	5 56	8 21	5 48	5 56	8 22	5 48	5 57	8 24
24	Fr	5 50	5 55	9 4	5 49	5 54	9 6	5 49	5 54	9 8	5 49	5 55	9 12
25	Sa	5 51	5 53	10 1	5 50	5 53	10 3	5 50	5 53	10 5	5 50	5 54	10 10
26	S	5 52	5 51	11 7	5 51	5 51	11 8	5 51	5 51	11 9	5 50	5 53	11 12
27	M	5 53	5 49	morn.	5 52	5 49	morn.	5 52	5 49	morn.	5 51	5 51	morn.
28	Tu	5 54	5 47	12 19	5 53	5 48	12 18	5 53	5 48	12 17	5 52	5 50	12 14
29	W	5 55	5 46	1 40	5 54	5 46	1 39	5 54	5 46	1 37	5 52	5 48	1 33
30	Th	5 56	5 44	3 1	5 55	5 45	2 59	5 55	5 45	2 57	5 53	5 47	2 53

D. of Mon.	Day of Week.	CALENDAR.	
1	Wednesday	St. Giles, Abbot. The Twelve Brothers, Martyrs.	
2	Thursday	St. Stephen, King and Confessor.	
3	Friday	Feria.	
4	Saturday	Office of the Immaculate Conception. <i>Bp. De Neckere, New Orleans, died, 1833.</i>	
5	SUNDAY	SIXTEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iii. 18-21; Gosp. Luke xiv. 1-11.	
6	Monday	St. Lawrence Justinian, Bishop and Confessor (Sept. 5). <i>Cons. Bp. Heiss, La Crosse, Wis., 1868.</i>	
7	Tuesday	Feria.	
8	Wednesday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. <i>Bp. Rappe, Cleveland, died, 1877.</i>	
9	Thursday	Of the Octave of the Nativity. St. Gorgonius, Martyr.	
10	Friday	St. Nicholas of Tolentino, Confessor.	
11	Saturday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.	
12	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. HOLY NAME OF MARY. Less. Eccclus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. xxii. 35-46. <i>Bp. Barron died, 1854.</i>	
13	Monday	Of the Octave. <i>Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1868.</i> [1879.]	
14	Tuesday	Exaltation of the Holy Cross. <i>Cons. Bp. Vertin, Marquette,</i>	
15	Wednesday	Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr. Ember Day. <i>Fast.</i>	
16	Thursday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.	
17	Friday	The Stigmata of St. Francis of Assisi, Confessor. Ember Day. <i>Fast.</i>	
18	Saturday	St. Joseph of Cupertino, Confessor. Ember Day. <i>Fast. Bp. Young, Erie, died, 1866.</i>	
19	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. ix. 1-8.	
20	Monday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. <i>Bp. Gartland, Savannah, died, 1854.</i>	
21	Tuesday	St. MATTHEW, APOSTLE AND EVANGELIST.	
22	Wednesday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs.	
23	Thursday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. <i>Bp. Smyth, Dubuque, died, 1865.</i>	
24	Friday	B. V. M. de Mercede, or Our Lady of Ransom.	
25	Saturday	SS. Januarius and Companions, Martyrs (Sept. 19). <i>Bp. Rosati, St. Louis, died, 1843.</i>	
26	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iv. 23-28; Gosp. Matt. xxii. 1-14.	
27	Monday	SS. Cosmas and Damian, Martyrs.	
28	Tuesday	St. Wenceslaus, Duke, Martyr.	
29	Wednesday	St. MICHAEL, ARCHANGEL. <i>Bp. Martin, Natchitoches, died, 1875.</i>	
30	Thursday	St. Jerome, Priest, Confessor and Doctor of the Church. <i>Cons. Bp. Hennessy, Dubuque, 1866.</i>	



St Teresa



OCTOBER



m

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
New Moon. ....	D. 3	H. M. 11 59 ev.	H. M. 11 47 ev.	H. M. 11 35 ev.	H. M. 11 23 ev.	H. M. 10 53 ev.
First Quarter. ....	10	7 50 ev.	7 38 ev.	7 26 ev.	7 14 ev.	6 44 ev.
Full Moon. ....	17	11 42 ev.	11 30 ev.	11 18 ev.	11 6 ev.	10 36 ev.
Last Quarter. ....	26	2 17 mo.	2 5 mo.	1 53 mo.	1 41 mo.	1 11 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
1	Fr	5 57	5 42	3 54	5 56	5 43	3 52	5 56	5 43	3 50	5 54	5 45	3 46
2	Sa	5 58	5 40	5 8	5 57	5 41	5 6	5 57	5 41	5 4	5 55	5 43	5 0
3	S	5 59	5 39	sets.	5 58	5 40	sets.	5 58	5 40	sets.	5 55	5 42	sets.
4	M	6 1	5 36	5 58	6 0	5 38	6 0	5 59	5 38	6 2	5 56	5 41	6 14
5	Tu	6 2	5 35	6 36	6 1	5 37	6 38	6 0	5 37	6 40	5 57	5 40	6 49
6	W	6 3	5 34	7 26	6 2	5 35	7 28	6 1	5 35	7 30	5 57	5 39	7 38
7	Th	6 4	5 32	8 20	6 3	5 33	8 22	6 2	5 34	8 24	5 58	5 37	8 30
8	Fr	6 5	5 31	9 14	6 4	5 32	9 16	6 3	5 32	9 18	5 59	5 36	9 24
9	Sa	6 6	5 29	10 8	6 5	5 30	10 10	6 4	5 31	10 12	5 59	5 35	10 16
10	S	6 8	5 27	10 50	6 6	5 28	11 0	6 5	5 29	11 2	6 0	5 34	11 5
11	M	6 9	5 26	morn.	6 7	5 27	morn.	6 6	5 28	morn.	6 1	5 33	morn.
12	Tu	6 10	5 24	12 21	6 8	5 25	12 19	6 7	5 26	12 17	6 1	5 31	12 14
13	W	6 11	5 22	1 38	6 9	5 24	1 32	6 8	5 25	1 30	6 2	5 30	1 24
14	Th	6 12	5 21	2 44	6 10	5 22	2 43	6 9	5 23	2 41	6 3	5 29	2 35
15	Fr	6 13	5 19	3 59	6 11	5 21	3 58	6 10	5 22	3 56	6 3	5 28	3 50
16	Sa	6 14	5 17	5 22	6 12	5 19	5 21	6 11	5 20	5 19	6 4	5 26	5 12
17	S	6 15	5 15	rises.	6 13	5 17	rises.	6 12	5 19	rises.	6 5	5 25	rises.
18	M	6 17	5 14	5 32	6 15	5 16	5 34	6 13	5 18	5 36	6 6	5 24	5 48
19	Tu	6 18	5 12	6 0	6 16	5 14	6 4	6 14	5 16	6 6	6 7	5 23	6 18
20	W	6 19	5 11	6 42	6 17	5 13	6 46	6 15	5 15	6 48	6 8	5 22	6 59
21	Th	6 20	5 9	7 29	6 18	5 12	7 32	6 16	5 14	7 34	6 8	5 21	7 45
22	Fr	6 21	5 8	8 22	6 19	5 11	8 26	6 17	5 13	8 28	6 9	5 20	8 38
23	Sa	6 22	5 6	9 19	6 20	5 9	9 23	6 18	5 11	9 26	6 10	5 19	9 34
24	S	6 23	5 5	10 5	6 21	5 8	10 8	6 19	5 10	10 10	6 11	5 18	10 17
25	M	6 25	5 3	10 49	6 22	5 6	10 52	6 20	5 9	10 54	6 12	5 17	10 59
26	Tu	6 26	5 2	11 31	6 23	5 5	11 33	6 21	5 8	11 35	6 13	5 16	11 40
27	W	6 27	5 0	morn.	6 24	5 3	morn.	6 22	5 0	morn.	6 14	5 15	morn.
28	Th	6 28	4 59	12 45	6 25	5 2	12 43	6 23	5 5	12 41	6 15	5 14	12 37
29	Fr	6 29	4 57	2 45	6 26	5 0	2 0	6 24	5 3	1 58	6 16	5 13	1 53
30	Sa	6 30	4 55	3 15	6 27	4 59	3 13	6 25	5 2	3 11	6 16	5 12	3 0
31	S	6 32	4 54	4 34	6 29	4 58	4 31	6 26	5 1	4 29	6 17	5 11	4 20

D. of Mon.	Day of Week.	CALENDAR.
1	Friday	St. Remigius, Bishop and Confessor. <i>Cons. Bp. Feehan, Nashville, 1865. See of Quebec founded, 1674.</i>
2	Saturday	Holy Guardian Angels.
3	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. John iv. 46-53. <i>Abp. Bayley died, 1877.</i>
4	Monday	St. Francis of Assisi.
5	Tuesday	SS. Placidus and Companions, Martyrs.
6	Wednesday	St. Bruno, Confessor.
7	Thursday	Office of the Blessed Sacrament. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	Friday	St. Bridget, Widow. <i>Bp. Kelly, Richmond, died, 1829.</i>
9	Saturday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	SUNDAY	TWENTY-FIRST SUNDAY AFTER PENTECOST. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35. <i>Bp. Galberry, Hartford, died, 1878.</i>
11	Monday	St. Francis Borgia, Confessor.
12	Tuesday	Feria. <i>Bp. McFarland, Hartford, died, 1874.</i>
13	Wednesday	St. Edward, King, Confessor. <i>Cons. Abp. Purcell, Cincinnati, 1833.</i>
14	Thursday	St. Callistus, Pope and Martyr.
15	Friday	St. Theresa, Virgin.
16	Saturday	Office of the Immaculate Conception.
17	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Maternity of B. V. M. Less. Eccus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. xxii. 15-21.
18	Monday	ST. LUKE, EVANGELIST. <i>Fr. Jogues put to death, 1646.</i>
19	Tuesday	St. Peter of Alcantara, Confessor. <i>Abp. Whitefield, Baltimore, died, 1834.</i>
20	Wednesday	St. John Cantius, Confessor.
21	Thursday	St. Hedwig, Widow (Oct. 17). St. Hilarion, Abbot. SS. Ursula and Companions, Virgins and Martyrs. <i>Bp. Rosecrans, Columbus, died, 1878.</i>
22	Friday	Feria.
23	Saturday	Office of the Immaculate Conception.
24	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. ST. RAPHAEL, ARCHANGEL. Less. Tob. xii. 7-15; Gosp. John v. 1-4; Last Gosp. Matt. ix. 18-26.
25	Monday	SS. Chrysanthus and Daria, Martyrs.
26	Tuesday	St. Evaristus, Pope and Martyr.
27	Wednesday	Vigil of SS. Simon and Jude.
28	Thursday	SS. SIMON AND JUDE, APOSTLES.
29	Friday	Feria.
30	Saturday	Vigil of All Saints. <i>Fast. Cons. Bps. Loughlin and De Goesbriand, 1855.</i>
31	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. Epist. Rom. xiii. 8-11; Gosp. Matt. viii. 23-28.

"LET faith prevail over custom, and truth over the fashions of men."



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
w Moon .....	2	11 10 mo.	10 58 mo.	10 46 mo.	10 34 mo.	10 4 mo.
st Quarter.....	9	3 28 mo.	3 23 mo.	3 11 mo.	2 59 mo.	2 29 mo.
ll Moon .....	16	3 43 ev.	3 43 ev.	3 31 ev.	3 19 ev.	2 49 ev.
st Quarter.....	24	9 14 ev.	9 9 ev.	8 57 ev.	8 45 ev.	8 15 ev.

Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOB. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
M	6 33	4 53	5 45	6 30	4 57	5 42	6 27	5 0	5 40	6 18	5 10	5 29
Tu	6 34	4 52	sets.	6 31	4 56	sets.	6 28	4 59	sets.	6 19	5 9	sets.
W	6 35	4 51	5 40	6 32	4 55	5 43	6 29	4 58	5 45	6 20	5 8	5 59
Th	6 36	4 50	6 37	6 33	4 54	6 40	6 30	4 57	6 42	6 21	5 7	6 56
Fr	6 38	4 49	7 43	6 34	4 53	7 47	6 31	4 56	7 49	6 22	5 7	7 55
Sa	6 39	4 47	8 53	6 35	4 51	8 57	6 32	4 55	8 59	6 23	5 6	9 12
S	6 40	4 46	10 4	6 36	4 50	10 8	6 33	4 54	10 10	6 24	5 5	10 14
M	6 42	4 45	11 13	6 38	4 49	11 15	6 35	4 53	11 17	6 25	5 4	11 21
Tu	6 43	4 44	morn.	6 39	4 48	morn.	6 36	4 52	morn.	6 26	5 3	morn.
W	6 44	4 43	12 24	6 40	4 47	12 23	6 37	4 51	12 21	6 27	5 2	12 20
Th	6 46	4 42	1 27	6 42	4 46	1 25	6 39	4 50	1 22	6 28	5 2	1 18
Fr	6 47	4 41	2 35	6 43	4 45	2 31	6 40	4 49	2 27	6 29	5 1	2 20
Sa	6 48	4 40	3 47	6 44	4 44	3 42	6 41	4 48	3 39	6 30	5 0	3 28
S	6 50	4 39	4 58	6 46	4 43	4 53	6 42	4 47	4 50	6 31	5 0	4 40
M	6 51	4 38	5 59	6 47	4 42	5 55	6 43	4 46	5 52	6 32	4 59	5 38
Tu	6 52	4 37	rises.	6 48	4 41	rises.	6 44	4 45	rises.	6 32	4 58	rises.
W	6 53	4 36	5 14	6 49	4 40	5 19	6 45	4 44	5 22	6 33	4 57	5 39
Th	6 54	4 35	6 1	6 50	4 40	6 5	6 46	4 43	6 8	6 34	4 56	6 18
Fr	6 55	4 34	6 53	6 51	4 39	6 58	6 47	4 43	7 1	6 35	4 56	7 16
Sa	6 57	4 34	8 5	6 52	4 38	8 9	6 48	4 42	8 12	6 36	4 55	8 23
S	6 58	4 33	9 15	6 53	4 38	9 19	6 49	4 42	9 21	6 36	4 55	9 34
M	6 59	4 32	10 22	6 54	4 37	10 25	6 50	4 41	10 28	6 37	4 55	10 37
Tu	7 0	4 31	11 33	6 55	4 36	11 35	6 51	4 41	11 37	6 38	4 54	11 45
W	7 2	4 31	morn.	6 57	4 36	morn.	6 52	4 41	morn.	6 39	4 54	morn.
Th	7 3	4 30	12 50	6 58	4 35	12 47	6 53	4 40	12 44	6 40	4 54	12 39
Fr	7 4	4 30	2 2	6 59	4 35	1 59	6 54	4 40	1 56	6 40	4 54	1 50
Sa	7 5	4 29	3 15	7 0	4 35	3 11	6 55	4 40	3 7	6 41	4 54	2 55
S	7 6	4 29	4 20	7 1	4 35	4 21	6 56	4 40	4 17	6 42	4 54	4 2
M	7 8	4 29	5 31	7 3	4 35	5 26	6 58	4 40	5 22	6 43	4 54	5 4
Tu	7 9	4 28	6 22	7 4	4 34	6 17	6 59	4 39	6 12	6 44	4 54	6 0

D. of Mon.	Day of Week.	CALENDAR.
1	Monday	ALL SAINTS. <i>Holyday of Obligation.</i>
2	Tuesday	All Souls.
3	Wednesday	Of the Octave.
4	Thursday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Friday	Of the Octave.
6	Saturday	Of the Octave. <i>See of Baltimore founded, 1791.</i>
7	SUNDAY	TWENTY-FIFTH SUNDAY AFTER PENTECOST. Epist. Col. iii. 12-18; Gosp. Matt. xiii. 24-31.
8	Monday	Octave of All Saints. The Four Coronati, Martyrs.
9	Tuesday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Wednesday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.
11	Thursday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Friday	St. Martin, Pope and Martyr.
13	Saturday	St. Didacus, Confessor. <i>Bp. Van de Velde, Natches, died, 1855.</i>
14	SUNDAY	TWENTY-SIXTH SUNDAY AFTER PENTECOST. Patronage of the B. V. M. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xiii. 31-36. <i>Charles Carroll of Carrollton died, 1832.</i>
15	Monday	St. Gertrude, Virgin.
16	Tuesday	St. Stanislaus Kostka, Confessor (Nov. 14).
17	Wednesday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Thursday	Dedication of Basilica of SS. Peter and Paul.
19	Friday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Saturday	St. Felix of Vaiois, Confessor.
21	SUNDAY	TWENTY-SEVENTH SUNDAY AFTER PENTECOST. Presentation of the B. V. M. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xxiv. 15-35. <i>Bp. Barry, Savannah, died, 1859.</i>
22	Monday	St. Cecilia, Virgin and Martyr.
23	Tuesday	St. Clement, Pope and Martyr.
24	Wednesday	St. John of the Cross, Confessor. <i>Cons. Abp. Lamy, Santa Fé, 1850.</i>
25	Thursday	St. Catherine, Virgin and Martyr.
26	Friday	St. Peter of Alexandria, Bishop and Martyr.
27	Saturday	Office of the Immaculate Conception.
28	SUNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-34. <i>Fr. Du Poisson killed at Natches, 1729.</i>
29	Monday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Tuesday	ST. ANDREW, APOSTLE. <i>Cons. of Abp. Kenrick, St. Louis, 1841.</i>

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St. John.



DECEMBER



8

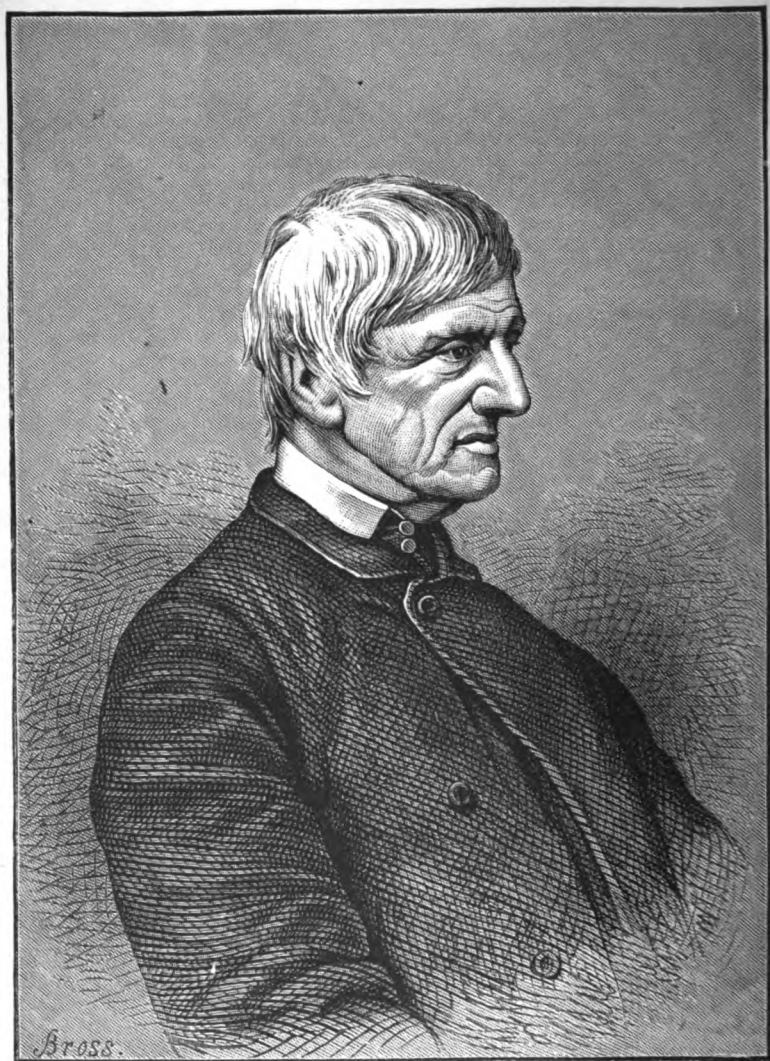
MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
New Moon.....	1	10 12 ev.		10 0 ev.		9 48 ev.		9 36 ev.		9 6 ev.	
First Quarter....	8	1 54 ev.		1 42 ev.		1 30 ev.		1 18 ev.		12 48 ev.	
Full Moon.....	16	10 52 mo.		10 40 mo.		10 28 mo.		10 16 mo.		9 46 mo.	
Last Quarter.....	24	2 12 ev.		2 0 ev.		1 48 ev.		1 36 ev.		1 6 ev.	
New Moon.....	31	9 12 mo		9 0 mo.		8 48 mo.		8 36 mo.		8 6 mo.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE; MICHIGAN; WISCONSIN, IOWA, AND OREGON.						CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.						CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.						CALENDAR FOR CHARLESTON; NORT. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.					
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 W		7 10	4 28	sets.	7 5	4 34	sets.	7 0	4 39	sets.	6 44	4 54	sets.	6 44	4 54	sets.	6 44	4 54	sets.	6 44	4 54	sets.	6 44	4 54	sets.
2 Th		7 11	4 28	5 8	7 6	4 34	5 12	7 1	4 39	5 16	6 45	4 54	5 24	7 1	4 39	5 16	6 45	4 54	5 24	7 1	4 39	5 16	6 45	4 54	5 24
3 Fr		7 12	4 28	6 16	7 7	4 34	6 22	7 2	4 39	6 24	6 46	4 54	6 34	7 2	4 39	6 24	6 46	4 54	6 34	7 2	4 39	6 24	6 46	4 54	6 34
4 Sa		7 13	4 28	7 26	7 8	4 33	7 32	7 3	4 39	7 37	6 47	4 54	7 49	7 3	4 39	7 37	6 47	4 54	7 49	7 3	4 39	7 37	6 47	4 54	7 49
5 S		7 14	4 28	8 42	7 9	4 33	8 47	7 4	4 38	8 50	6 47	4 54	8 59	7 4	4 38	8 50	6 47	4 54	8 59	7 4	4 38	8 50	6 47	4 54	8 59
6 M		7 15	4 28	9 51	7 10	4 33	9 56	7 5	4 38	9 59	6 48	4 54	10 7	7 5	4 38	9 59	6 48	4 54	10 7	7 5	4 38	9 59	6 48	4 54	10 7
7 Tu		7 16	4 28	11 5	7 11	4 33	11 9	7 6	4 38	11 12	6 49	4 54	11 16	7 6	4 38	11 12	6 49	4 54	11 16	7 6	4 38	11 12	6 49	4 54	11 16
8 W		7 17	4 28	morn.	7 12	4 33	morn.	7 7	4 38	morn.	6 50	4 54	morn.	7 7	4 38	morn.	6 50	4 54	morn.	7 7	4 38	morn.	6 50	4 54	morn.
9 Th		7 18	4 28	12 20	7 13	4 33	12 16	7 8	4 38	12 12	6 50	4 54	12 8	7 8	4 38	12 12	6 50	4 54	12 8	7 8	4 38	12 12	6 50	4 54	12 8
10 Fr		7 19	4 28	1 24	7 14	4 33	1 17	7 9	4 38	1 13	6 51	4 54	1 3	7 9	4 38	1 13	6 51	4 54	1 3	7 9	4 38	1 13	6 51	4 54	1 3
11 Sa		7 20	4 28	2 31	7 15	4 33	2 25	7 10	4 38	2 21	6 52	4 55	2 13	7 10	4 38	2 21	6 52	4 55	2 13	7 10	4 38	2 21	6 52	4 55	2 13
12 S		7 21	4 28	3 33	7 16	4 33	3 28	7 11	4 38	3 24	6 53	4 55	3 14	7 11	4 38	3 24	6 53	4 55	3 14	7 11	4 38	3 24	6 53	4 55	3 14
13 M		7 22	4 28	4 36	7 16	4 33	4 30	7 11	4 38	4 26	6 54	4 55	4 10	7 11	4 38	4 26	6 54	4 55	4 10	7 11	4 38	4 26	6 54	4 55	4 10
14 Tu		7 23	4 29	5 38	7 17	4 33	5 33	7 12	4 38	5 29	6 55	4 55	5 14	7 12	4 38	5 29	6 55	4 55	5 14	7 12	4 38	5 29	6 55	4 55	5 14
15 W		7 24	4 29	6 41	7 18	4 34	6 36	7 13	4 39	6 32	6 56	4 56	6 16	7 13	4 39	6 32	6 56	4 56	6 16	7 13	4 39	6 32	6 56	4 56	6 16
16 Th		7 24	4 29	rises.	7 18	4 34	rises.	7 13	4 39	rises.	6 56	4 56	rises.	7 13	4 39	rises.	6 56	4 56	rises.	7 13	4 39	rises.	6 56	4 56	rises.
17 Fr		7 25	4 29	5 28	7 19	4 34	5 34	7 14	4 40	5 38	6 57	4 56	5 49	7 14	4 40	5 38	6 57	4 56	5 49	7 14	4 40	5 38	6 57	4 56	5 49
18 Sa		7 25	4 29	6 30	7 19	4 34	6 35	7 14	4 40	6 39	6 57	4 56	6 48	7 14	4 40	6 39	6 57	4 56	6 48	7 14	4 40	6 39	6 57	4 56	6 48
19 S		7 26	4 30	7 34	7 20	4 35	7 39	7 15	4 41	7 43	6 58	4 57	7 51	7 15	4 41	7 43	6 58	4 57	7 51	7 15	4 41	7 43	6 58	4 57	7 51
20 M		7 26	4 30	8 40	7 20	4 35	8 45	7 15	4 41	8 49	6 58	4 57	8 59	7 15	4 41	8 49	6 58	4 57	8 59	7 15	4 41	8 49	6 58	4 57	8 59
21 Tu		7 27	4 31	9 43	7 21	4 36	9 48	7 15	4 42	9 51	6 59	4 58	9 59	7 15	4 42	9 51	6 59	4 58	9 59	7 15	4 42	9 51	6 59	4 58	9 59
22 W		7 27	4 31	10 44	7 21	4 36	10 49	7 16	4 42	10 52	6 59	4 58	10 58	7 16	4 42	10 52	6 59	4 58	10 58	7 16	4 42	10 52	6 59	4 58	10 58
23 Th		7 28	4 32	11 50	7 22	4 37	11 53	7 16	4 43	11 56	7 0	4 59	11 59	7 16	4 43	11 56	7 0	4 59	11 59	7 16	4 43	11 56	7 0	4 59	11 59
24 Fr		7 28	4 32	morn.	7 22	4 37	morn.	7 16	4 43	morn.	7 0	4 59	morn.	7 16	4 43	morn.	7 0	4 59	morn.	7 16	4 43	morn.	7 0	4 59	morn.
25 Sa		7 28	4 33	12 50	7 22	4 38	12 47	7 17	4 44	12 43	7 0	5 0	12 33	7 17	4 44	12 43	7 0	5 0	12 33	7 17	4 44	12 43	7 0	5 0	12 33
26 S		7 29	4 33	2 5	7 23	4 38	1 59	7 17	4 44	1 55	7 1	5 1	1 45	7 17	4 44	1 55	7 1	5 1	1 45	7 17	4 44	1 55	7 1	5 1	1 45
27 M		7 29	4 34	3 10	7 23	4 39	3 7	7 17	4 45	3 3	7 1	5 1	2 56	7 17	4 45	3 3	7 1	5 1	2 56	7 17	4 45	3 3	7 1	5 1	2 56
28 Tu		7 29	4 34	4 18	7 23	4 39	4 15	7 18	4 45	4 11	7 1	5 2	4 0	7 18	4 45	4 11	7 1	5 2	4 0	7 18	4 45	4 11	7 1	5 2	4 0
29 W		7 29	4 35	5 25	7 23	4 40	5 21	7 18	4 46	5 16	7 2	5 3	5 4	7 18	4 46	5 16	7 2	5 3	5 4	7 18	4 46	5 16	7 2	5 3	5 4
30 Th		7 30	4 36	6 18	7 24	4 41	6 24	7 18	4 47	6 18	7 2	5 4	6 3	7 18	4 47	6 18	7 2	5 4	6 3	7 18	4 47	6 18	7 2	5 4	6 3
31 Fr		7 30	4 37	sets.	7 24	4 42	sets.	7 19	4 48	sets.	7 3	5 5	sets.	7 19	4 48	sets.	7 3	5 5	sets.	7 19	4 48	sets.	7 3	5 5	sets.

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	Feria.
2	Thursday	St. Bibiana, Virgin and Martyr.
3	Friday	St. Francis Xavier, Confessor. <i>Fast. Abp. Carroll, Baltimore, died, 1815.</i>
4	Saturday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10. <i>Cons. Bp. Quinlan, Mobile, 1859.</i>
6	Monday	St. Nicholas of Myra, Bishop and Confessor.
7	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. <i>Fr. Garnier put to death in Canada, 1649.</i>
8	Wednesday	IMMACULATE CONCEPTION OF THE B. V. M. <i>Holyday of Obligation.</i> Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. <i>Council of the Vatican opened, 1869.</i>
9	Thursday	Of the Octave.
10	Friday	Of the Octave. St. Melchiades, Pope and Martyr. <i>Fast.</i>
11	Saturday	St. Damasus, Pope and Confessor. <i>Fr. Sorel killed on the Yazo, 1729.</i>
12	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
13	Monday	St. Lucy, Virgin and Martyr.
14	Tuesday	Of the Octave.
15	Wednesday	Octave of the Immaculate Conception. Ember Day. <i>Fast.</i>
16	Thursday	St. Eusebius, Bishop and Martyr.
17	Friday	Feria. Ember Day. <i>Fast.</i>
18	Saturday	Expectation of the B. V. M. Ember Day. <i>Fast.</i>
19	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6. <i>Bp. Melchior, Green Bay, Wis., died, 1873.</i>
20	Monday	Vigil of St. Thomas.
21	Tuesday	ST. THOMAS, APOSTLE. <i>Cons. Bp. Ireland, Coadj. St. Paul, 1875.</i>
22	Wednesday	Feria.
23	Thursday	Feria.
24	Friday	Christmas Eve. Vigil. <i>Fast.</i>
25	Saturday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist. Tit. ii. 11-15; Gosp. Luke ii. 1-14. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	SUNDAY	ST. STEPHEN, FIRST MARTYR.
27	Monday	ST. JOHN, APOSTLE AND EVANGELIST.
28	Tuesday	HOLY INNOCENTS.
29	Wednesday	St. Thomas of Canterbury, Bishop and Martyr.
30	Thursday	Of the Octave.
31	Friday	St. Sylvester, Pope and Confessor.

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*Cardinal Newman.*

## CARDINAL NEWMAN.

FEW men of letters in this nineteenth century of Christianity and Christian civilization have attracted more attention than John Henry Newman, Priest of the Oratory of St. Philip Neri, and now Cardinal of the Holy Roman Church. His name and fame have gone wherever the English language is spoken, and even beyond, for his works have been translated into more than one of the modern languages. To Americans, and especially to the Catholics of America, he is well known and his name is most dear. Indeed, he is fully as well known and as highly appreciated by all classes in this country as in England.

John Henry Newman was born in London on February 21, 1801. His father was a banker of that city, and a Protestant. The family was a pious one, and Mrs. Newman was a woman of culture; from her the boy received his first lessons in piety.

He entered Trinity College, Oxford, at fifteen, and graduated at nineteen. He was elected a fellow of Oriel College in 1822, and there assisted Dr. Whately in preparing for publication the *Dialogues on Logic*. In 1824 he was ordained minister of the Church of England, and devoted himself for a time to his clerical avocations as a curate. He became vice-principal of Alban Hall under Dr. Whately in 1826, and a tutor of Oriel, which at once gave him the standing of a university celebrity. He was appointed public examiner in 1827, and Vicar of St. Mary's in 1828. In 1829 he opposed the election of Sir Robert Peel as member for the University of Oxford because that statesman advocated Catholic emancipation. Whately led the emancipationists, and this action seemed to separate Newman and Whately for ever.

In 1830 Dr. Newman was chosen one of the select university preachers, and at the invitation of Hugh Rose, of the *British Critic*, began to write a history of the principal church councils, the first portion of which was published in 1833, as *The History of the Arians of the Fourth Century*. In gathering the materials for this publication the vicar of

St. Mary's was fascinated with the subtle philosophy and profound theology of Clement and Origen. In his sermons about this time the Catholic influence of the Fathers of the Alexandrine school defined in his mind the purely Catholic doctrine of the Communion of Saints. The dreams of his boyhood became realities, and in one of his sermons he said of the heavenly hosts that "every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the weaving of the robes of those whose faces see God."

In December, 1832, he went to Italy with Hurrell Froude, the brother of James Anthony Froude, the historian, and with him began in Rome the *Lyra Apostolica*, which appeared monthly in the *British Magazine*. In Rome he met with Dr. Wiseman (afterward Cardinal). Falling sick in Sicily, he returned to England in July, 1833. Soon after his return what is known as the "Oxford movement" was inaugurated by John Keble's sermon entitled "National Apostasy." Dr. Newman, finding a difference of opinion among his associates as to the way of opposing liberalism and neutralizing the tendencies toward Rome, began the series called *Tracts for the Times*, and a series of letters in the *Record* on "Church Reform." He now wrote the historical sketches that appeared in the *British Magazine*, and were afterwards printed as *The Church of the Fathers*.

In 1835 Dr. Pusey openly joined the Oxford movement and founded the *Library of the Fathers*. Dr. Newman aided in editing the *Library* and contributed regularly to the *British Critic*, of which he became editor in 1838, and remained so till July, 1841. He also supervised the publication of the *Tracts*. He now poured volume upon volume from the press, dealing with every phase of the controversies which had been provoked by the movement. Thus appeared his *Plain and Parochial Sermons*; *Essays upon Miracles*; his famous *Prophetical Office of the Church*; his *Essay on Justification*; his *Via Media*; *University Sermons*; and a pamphlet on the Real Presence. He could meet and vanquish all his Protestant opponents; but with the appearance of that great soldier of the Church, Dr. Wiseman, in the field, his sword fell from his hand, and, as far as Newman was

concerned, the Anglican battle was at an end. Dr. Wiseman's sermons *On the Anglican Claims* destroyed the whole argument of the *Via Media*. There was no middle path, Dr. Newman had to acknowledge. With this conviction he gave up the contest with Catholicity, but he still held himself ready for the Protestant fires of the Anglican movement.

In 1838 the Bishop of Oxford denounced the *Tracts for the Times*. The opposition emboldened the tractarian writers, and Dr. Newman defined more and more clearly the relative position of Anglicanism and Catholicism, till his attempt to reconcile the Anglican teaching of the Thirty-nine Articles with Catholic dogma culminated in "Tract 90," in February, 1841. He was called upon to withdraw the tract, but refused.

In 1841 the British and Prussian Governments created a bishopric in Jerusalem, and the English bishops consecrated an uneducated converted Jew as bishop. Dr. Newman protested against this action, and denounced the alliance about to be contracted in the East with Nestorians and other heretics. It was his last act of interference with the destinies of the Church of England.

He now entered into a correspondence with Rev. Dr. Russell, of Maynooth, and in 1843 he made a formal retraction of the charges he had uttered against the Church of Rome. In September of that year he gave up his living and resigned his office as clergyman. He retired to his home at Littlemore, and invited several of his friends in trouble like himself to visit him there. Here he began his *Translations from Athanasius* and the *Lives of the English Saints*, in order, as it was expressed, to give the writers "an interest in the English soil and the English Church, and keep them from seeking sympathy with Rome." About thirty writers were engaged in this work, and the lives were to form a periodical series with Dr. Newman as editor. The first two numbers only, containing the "Life of St. Stephen Harding" and "The Family of St. Richard," were edited by him; the others were published by their authors. He also began his *Essay on Development* about this time. But at last the weary struggle was at an end. Dr. Newman himself says: "All this time I was hard at my *Essay on Doctrinal Development*. As I ad-

vanced my view so cleared that, instead of speaking any more of 'the Roman Catholics,' I boldly called them Catholics. Before I got to the end I resolved to be received, and the book remains in the state in which it was then, unfinished." He writes from Littlemore, October 8, 1845, as follows:

"I am this night expecting Father Dominic, the Passionist, who from his youth has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' waiting he was, without his own act, sent here. But he has had little to do with conversions. . . . He is a simple, holy man, and withal gifted with remarkable powers. He does not know my intention; but I mean to ask of him admission to the One Fold of Christ. . . . I have so many letters to write that this must do for all who choose to ask about me."

He was received into the Church the next day. There were no more doctrinal difficulties—all was clear as day. Soon afterwards Dr. Wiseman called him to Oscott, and thence sent him to Rome. There he was ordained by Cardinal Franzoni, and, returning to England in 1848, established two houses of the Oratory of St. Philip Neri, at Brompton and Birmingham, becoming superior of the latter, which was in a few years transferred to Edgbaston. A special brief of Pius IX. constituted Dr. Newman superior of the first English Congregation of St. Philip.

Since his conversion he has published several works: *Loss and Gain*; *Sermons to Mixed Congregations*; *Anglican Difficulties*; *Present Position of Catholics*; *Lectures on the Turks*; *Sermons on Various Occasions*; *Callista*; *Apologia pro Vita sua*; *Verses on Various Occasions*; *Grammar of Assent*; and his reply to Gladstone's pamphlet. Besides these, during the last twelve years he has been busily engaged revising and annotating all his former works, new editions of which have appeared during that time.

The evenness of Dr. Newman's life was disturbed by the advent in England in 1851 of an unfortunate Italian priest named Achilli. He was an apostate friar, of Italian birth and unedifying proclivities. He appeared in England and lectured in various towns. He made the most revolting charges against the Catholic clergy, and his language was a tirade

of blasphemy against the Church. The gentle nature of Dr. Newman was moved by this mountebank, and he spoke in the plainest manner possible of Achilli's infamous conduct. Aided by Exeter Hall, the apostate Achilli brought an action for libel against Burns & Lambert as publishers of the pamphlet entitled "*Lectures on the Present Position of Catholics in England. Lecture V. Logical Inconsistency of the Protestant View.*" Dr. Newman admitted that he was the author of the pamphlet, and his name was substituted for that of the publishers. We wish we could quote the entire paragraph which was called libelous, and which has been ever since left out of the English edition of his works, but we have space only for a short extract :

"And in the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli—I might have spoken of him last week, had time admitted of it. The Protestant world flocks to hear him because he has something to tell of the Catholic Church. He has something to tell, it is true; he *has* a scandal to reveal; he *has* an argument to exhibit. It is a simple one and a powerful one, as far as it goes—and it is *one*. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our confusion that our holy mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say, 'gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a production as I am? I have been a Roman priest and a hypocrite; I have been a profligate under a cowl. I am the Father Achilli who, as early as 1826, was deprived of my faculty to lecture for an offence which my superiors did their best to conceal, and who in 1827 had already earned the reputation of a scandalous friar' . . . (Here he gave a list of Achilli's crimes). He continues : You speak truly, O Achilli! and we cannot answer you a word. You are a priest; you have been a friar; you are, it is undeniable, the scandal of Catholicism and the palmary argument of Protestants by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. . . . You were deprived of your professorship, we own it; you were prohibited from preaching and hearing confessions. . . . Yes, you are an incontrovertible proof that priests may fall and friars break their vows. You are your own witness; but while you *need* not go out of yourself for your argument, neither are you *able*. With you the argument be-

gins ; with you, too, it ends ; the beginning and the ending you are both. When you have shown yourself you have done your worst and your all ; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound ; you cannot lay the golden eggs, for you are already dead."

This language told, and the result was the suit. The trial took place on June 21, 1852, and lasted four days. Lord Campbell presided as judge. Dr. Newman was defended by Sir A. G. Cockburn (the present Chief-Justice of England), as well as by four other able advocates. After the witnesses were examined—all of whom proved, beyond question, the truth of Dr. Newman's charges—and the lawyers had made their speeches, Lord Campbell charged the jury dead against Dr. Newman ; and of course, as the jury was composed of true and loyal Protestants, they returned a verdict against him. Even the *London Times*, alluding to the decision, said : " We consider that a great blow has been given to the administration of justice in this country, and that Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feeling of judges and juries." A new trial was refused, and on January 31, 1853, sentence was pronounced. After argument in favor of a mitigation of sentence was delivered Dr. Newman came forward and asked to be allowed to speak, but Lord Campbell refused. Justice Coleridge then pronounced sentence, and imposed a fine of £100, which was instantly paid. The trial cost Dr. Newman £10,000, but a subscription had been opened in France, England, Ireland, and the United States, and £13,500 were realized. The remainder, after paying the costs of the trial, Dr. Newman devoted to charitable purposes.

In 1854 Dr. Newman was appointed rector of the newly-founded Catholic University of Ireland. While there he tendered a professorship to the late Dr. Brownson, who for various reasons was unable to accept. Besides conducting the *Atlantis* at this time, he delivered several lectures. He resigned the rectorship in 1859, and devoted himself to the duties of the Oratory. Canon Kingsley having, in *Macmillan's Magazine*, January, 1864, accused Dr. Newman and

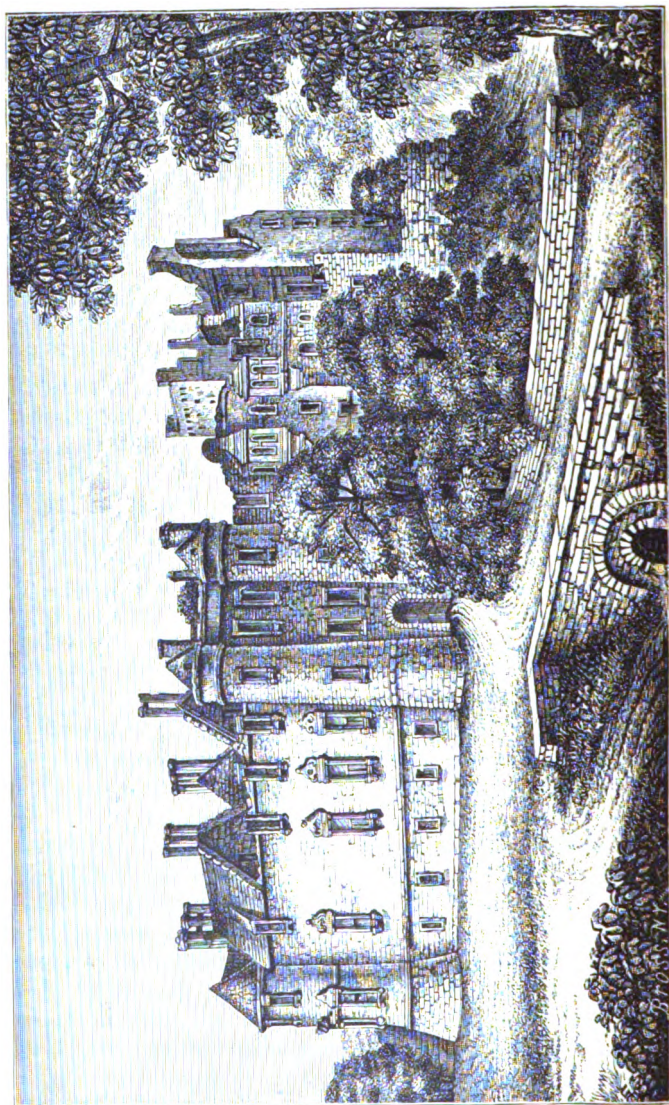
the Roman Catholic priesthood generally of thinking lightly of the virtue of veracity, a correspondence on the subject ensued. Kingsley renewed and aggravated the imputation; Dr. Newman replied, and the result is his *Apologia pro Vita sua*, one of the finest specimens of controversial writing in the English language.

Well-merited honors were bestowed on Dr. Newman by our present Holy Father, Leo XIII., who, in consistory of May 12, 1879, was pleased to preconize John Henry Newman as Cardinal Deacon of the Holy Roman Church. In doing this His Holiness, who had at the same time preconized nine other cardinals, declared he had been actuated in this creation of cardinals by a wish to reward men who had by their virtues, consummate learning, and eminent services to the Church shown themselves truly worthy of the purple. On the 13th he received the berretta, and on the 15th the hat was conferred and his title of St. George in *Velabro*, a church situated in the lower town of Rome, on the left bank of the Tiber, near the foot of the Palatine. Thus in his old age comes to him one of the greatest honors of the Catholic Church, or, as he said when replying to an address delivered to him in Rome:—

“Most men, if they do any good, die without knowing it; but I call it strange that I should be kept to my present age—an age beyond the age of most men—as if in order that in this great city, where I am personally almost unknown, I might find kind friends to meet me with an affectionate welcome and to claim me as their spiritual benefactor.”

**DIES MALI.**—Three Mondays are most unfortunate, says an old writer, to begin any notable work—“the first Monday of April, ye which day Caine was borne and his brother Abel was slaine; the second is the first Monday of August, the which day Sodom and Gomorrah were confounded; and the third the third Monday of December, the which day Judas Iscariot was borne, who betrayed our Saviour Jesus Christ.” An old Saxon MS. puts these among the *Dies Mali*.

THE first normal school was founded in 1681 by the Abbé de la Salle, canon of the cathedral at Rheims.

**Seton House.**

## SETON HOUSE.

THE nucleus of this baronial ruin, formerly the residence of the earls of Winton, is very ancient, some portions of the tower and its surrounding wall still remaining, all ivy-clad, after the lapse of seven hundred years ; but the first castle having been in great part destroyed during the long wars with England, a new building was erected about the middle of the sixteenth century, which was esteemed at the period and for many years afterwards much the most magnificently constructed and furnished house in Scotland. It was often called, in accordance with the Scotch fashion introduced under the influence of French ideas, the Palace of Seton, because it was so frequently the abode of royalty. This vast and handsome structure occupied a pleasant position in the midst of a well-wooded demesne in East Lothian, on the coast of the Firth of Forth ; its proximity to the sea, and the habitations which arose around the original pile, giving a name, Seytoun, Seatown, Seton—when surnames came into use under Malcolm Canmore—to one of the oldest, richest, and most influential families in the kingdom. There is no end of traditions regarding the princely style maintained at Seton. It had been visited in royal progresses by Queen Mary, by her son, King James VI., and by the unfortunate Charles I., and an account of the masques and ceremonies on these occasions would fill a volume. At the Reformation, and for almost a century afterwards, Seton House was the stronghold of the Catholic party in the south, one of the refuges and hiding-places for the priests, and the first place the clergy coming from the Continent were received and entertained after landing, in disguise, at Leith.

Unfortunately, the fourth Earl of Winton, succeeding his grandfather while yet a minor, was brought up a Protestant by a time-serving kinsman who obtained possession of his person. The last earl lost his titles and estates for participation in the rebellion of 1715, and was condemned to death, but managed with great ingenuity to escape from the Tower of London, and lived the rest of his life in extreme pov-

erty at Rome, where he died on December 19, 1749, having become a Catholic—although Sir Walter Scott asserts the contrary—a few years before. When standing his trial before the House of Lords he was the only one of the noble prisoners who, disdaining to sue for mercy or forswear his allegiance to his rightful sovereign, pleaded not guilty.

The gardens around Seton House—which now belongs to the Earl of Wemyss and March, a remote descendant of the family which so long flourished there—are still celebrated for the finest and earliest fruits of the season, and the stately oaks and elm-trees in the park remind one even now that the works of nature outlive the greatest efforts of genius ; while the solemn and deserted grandeur of Seton Chapel, situated in the immediate neighborhood, and the melancholy ruins of the castle, make one regret that so much should have been needlessly and thanklessly sacrificed in the cause of the most ungrateful and (latterly) most worthless of dynasties.

### LET HIM NOT PASS.

O RICH man ! from your happy door  
 Seeing the old, the rich, the poor,  
 Who ask for nothing, scarcely weep,  
 To whom even heaven means only sleep,  
 While you, given good things only without measure,  
 Sometimes can scarcely sleep for pleasure—  
 Let not the blessed moment fly :  
 Jesus of Nazareth passes by.

He must not pass ! Hold him secure ;  
 In likeness of his helpless poor,  
 Of many a sick soul sin-beguiled,  
 In innocent face of little child,  
 Clasp him, quite certain it is he,  
 In every form of misery ;  
 And when thou meet'st him up on high  
 Be sure he will not pass thee by.—*Miss Mulock.*

No power in nature can deprive a substance of its being. The human soul is a substance ; therefore no natural power can deprive it of its being.—*Catholic World.*



**RIGHT REV. THOMAS FOLEY, D.D.**

YEAR by year the roll of illustrious American prelates who have gone to their reward lengthens. One more eminent name has been added by the death, at Chicago, on February 19, 1879, of the Right Rev. Thomas Foley, D.D., Bishop of that see.

Thomas Foley was born in the city of Baltimore, Md., on March 6, 1822. His parents were natives of the county Wexford, Ireland. At the age of ten he entered Mt. St. Mary's College, from which he graduated with the degree of A.B. in 1840. Deciding to enter the Church, he matriculated at St. Mary's Seminary, where he pursued his studies for six

years, and on August 16, 1846, was ordained priest. He was first appointed to the charge of the missions in Montgomery County, Md., but in a few months was called to Washington, D. C., to serve as assistant pastor of St. Patrick's Church. Here he established a high reputation as an eloquent preacher and a zealous priest. In 1848 Father Foley was appointed secretary by Archbishop Eccleston, and in 1851 was made chancellor. He was retained in this position by Archbishop Kenrick, who succeeded Dr. Eccleston in the see of Baltimore. In 1854 Father Foley accompanied Archbishop Kenrick to Rome, at the assemblage of prelates held in that city in that year, when the dogma of the Immaculate Conception was proclaimed. In July, 1864, Bishop Spalding, of Louisville, was translated to Baltimore, and on taking possession of his see he selected Father Foley as chancellor, and in 1867 he was appointed vicar-general. During the absence of Archbishop Spalding in Rome, in 1867, Father Foley administered the archdiocese, and again on the assembling of the Vatican Council in 1869 he acted in the same capacity.

In 1843 the Holy See, in response to a petition of the Fifth Provincial Council of Baltimore, established the diocese of Chicago, the Right Rev. Wm. Quarter, D.D., being appointed bishop. He was succeeded by Bishops Van de Velde, O'Regan, and Duggan. The last-named prelate, on account of illness, found it necessary to apply for a coadjutor, and on November 19, 1869, the late Pope Pius IX. appointed Rev. Thomas Foley, D.D., to that position, with the title of Bishop of Pergamus, *in partibus infidelium* (Pergamus being in Asia Minor, not far from the site of ancient Troy, and now in the hands of the Mohammedans). On February 27, 1870, he was consecrated in the Cathedral of Baltimore, and was installed in his see March 27.

Bishop Foley, says a writer, "in point of person and dignified bearing, was perhaps one of the finest specimens of a thoroughbred churchman on this continent." He was a fine pulpit orator, and possessed great executive ability. Under his sagacious administration the diocese of Chicago prospered greatly, and he built many new churches, school-houses, and charitable institutions. The following tribute

of respect to the memory of Bishop Foley was adopted by the Legislature of Illinois on February 20, 1879 :

" *Whereas*, It is with feelings of deep regret that we learn of the death of an eminent Catholic prelate and the representative of a large portion of the people of the State ; and

" *Whereas*, We recognize that in his death our Catholic fellow-citizens have lost an able and dignified executive, and a divine who was beloved by people of all denominations for his sanctity, piety, and true Christian charity ; therefore, be it

" *Resolved*, That we tender our sincere sympathy to the Catholic people of Chicago, and to the family of the late Right Rev. Bishop Foley, in their hour of affliction."

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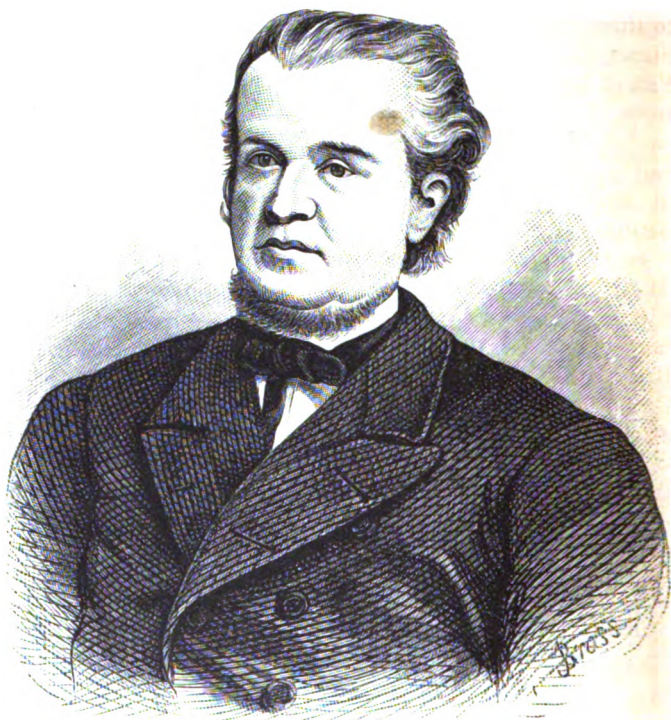
### PHYSICIANS HONORED AS SAINTS.

ST. LUKE the Evangelist ; SS. Cosmas and Damian ; St. Pantaleon of Nicomedia ; St. Antiochus of Sebaste ; St. Otrivulus ; St. Ursicin of Liguria ; St. Samson ; St. Alexander ; St. Cyrus of Alexandria ; St. Cæsarius, brother of St. Gregory of Nazianzen ; St. Denis, deacon ; St. Codratus of Corinth ; St. Papilius, deacon ; St. Juvenal, bishop ; St. John Damascene, Doctor of the Church ; St. Diomedes of Cilicia ; St. Leontius (Arabian) ; St. Carpophorius, companion of the foregoing ; St. Gennadius (Greek) ; St. Eusebius (Greek), the son of a physician ; St. Zenobius of Ægea ; St. Orestes of Cappadocia ; St. Emilian of Africa ; St. Antiochus of Mauritania, a Roman soldier ; B. Paul the elder, Paul the younger, Louis Froysius, and Louis Almeida of Japan ; B. Anthony ; B. Joachim, Japanese martyr ; B. Philip of Florence, general of the Servites of Mary, who studied at the famous medical schools of Paris.

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WOMEN NOTED FOR SAINTLINESS OF LIFE AND SKILL IN MEDICINE.—St. Theodosia, mother of St. Procopius ; St. Nicerata of Constantinople, who cured St. Chrysostom ; St. Hildegarde ; St. Francesca Romana ; St. Elizabeth of Hungary ; St. Jutte ; St. Elizabeth of Portugal.

As a sponge in the sea is wholly surrounded and penetrated by the water, so are we in God.—*St. Augustine*.



REV. JOSEPH M. FINOTTI.

THE Rev. Joseph M. Finotti was born in Ferrara, Italy, in 1817. His family was greatly respected, his father having been judge of the criminal and civil court of Ferrara. His mother was a highly-educated lady, having received her education from the Ursuline nuns of Ferrara. Father Finotti was educated by the Jesuits, and displayed marked talent at an early age. At one time, when about seventeen years old, he wished to join the Austrian army; but he was soon cured of this, and from that moment he vowed to become a priest. He soon after went to Rome, and there entered as a novice a Jesuit college, where he received his theological education.

In 1845 the Rev. Father Ryder, of Georgetown College, went to Rome to procure young men for the mission in the United States, and young Finotti was one of the chosen few whom Father Ryder brought to this country. He was ordained at Georgetown, where he said his first Mass. In 1850 he was pastor of St. Mary's Church in Alexandria, Va. Here he had charge of an extensive mission, not only in Virginia but in Maryland. He built St. Ignatius' Church in Prince George County, Md.

In 1852 he left the Society of Jesus and went to Boston, where he formed part of the household of the late Bishop Fitzpatrick. Here he held the position for years of literary editor of the *Boston Pilot*. He was also pastor of Brookline, Brighton, and other missions, and opened the Catholic cemetery at Holyrood. While in Brookline he was attacked with inflammatory rheumatism, from which he suffered until the day of his death. His health was so bad that he had to resign his parish of Brookline, and, after a rest of some months, was appointed to Arlington, near Boston. Here he stayed till he went to St. Mary's Seminary, near Cincinnati. From there he went to Omaha, and finally to Central City, Colorado, in 1877, and had charge of that parish up to the time of his death. In his new sphere he labored with great zeal and won the respect of all who knew him.

On the 5th of November, 1878, he met with an accident while on a visit to Denver from the effects of which he never recovered. He died on the 10th of January, 1879, after receiving all the consolations of our holy religion. He was interred at Denver, and it was his last request that his funeral should be of the simplest kind—no High Mass, no sermon; only a Low Mass. And thus ended the career of one who was really a great man, a warm friend, and an admirer of all that was great and noble.

Father Finotti was a great lover of books, and all his spare moments were spent in his library correcting, annotating, and writing—for he wrote for many papers. He took special interest in the Catholic history of America. He had copies of nearly every Catholic book published in this country, and in nearly every one of them he had added notes,



corrections, or additions. It was a labor of love with him. Many an evening the writer of this sketch passed with him in his library in Brookline and Arlington, and on these evenings he would take down book after book, displaying his treasures—especially those he had procured since our last visit.

Among his literary efforts were : a French grammar (which we believe was published in Italy) ; *A Month of Mary*, 1853 ; *Life of Blessed Paul of the Cross*, 1860 ; *Italy in the Fifteenth Century* ; *Diary of a Soldier*, 1861 ; *The French Zouave*, 1863 ; *Herman, the Pianist*, 1863 ; *The Spirit of St. Francis of Sales*, 1866 ; *Works of the Rev. Arthur O'Leary* ; *Life of Blessed Peter Claver*, etc. Most of these works are translations or were edited by him. His greatest work, never completed, was his *Bibliographia Catholica Americana*, and this took years of the closest study and care from him. It was a list of all the Catholic books published in what is now the United States of America, with notices of their authors and an epitome of their contents. He published the first part in 1872. It brings the list down to 1825. It is a most valuable compilation, but it was not a financial success. Not over two hundred copies were sold. The people did not seem to understand what it was intended to show, and many copies were returned to the publishers, by those who ought to know better, with the remark that they "did not subscribe for a catalogue of books." This had a very depressing effect on him. It was, however, well received in Europe, and more copies were bought for libraries there than in the United States. Let any one go through this volume, and, if he has the least taste for the history of the Catholic literature of this country, he will at once see its value. The material for the second volume was nearly ready years ago ; but his health failing, and, as he once remarked, having no money to throw away on a work that was not appreciated, he did not finish his work. His last literary effort, which he did not live to see published, was an account of the spirit at Wizard Clip, in Virginia, the story of which is partly told in Father Gallitzin's Life, and is referred to in his works. The last letter he wrote was to the writer of this sketch, and was dated *Christmas Eve*, 1878—just about two weeks before he died :

## " ANTE X'MAS EVE, SEVENTY-EIGHT.

"As I am about wishing you and yours and all your concerns a Merry Christmas, a Happy New Year, and many returns, I will tell you that my prospects are rather slim just now, for I made light of the accident I met a few weeks ago, and its effects are more serious than I apprehended. A bad affection at the heart and an increasing nausea are the leading traits of my illness. I have not been out of bed for three days. I am up to-day, and the only thing I mean to do is to finish this letter. Well, *nil desperandum!* God has shown a more than father's care for me these three or four years past. I feel I am in good hands; I have no fear. Yet I would like to live a little longer and accomplish some few things, among which there is one whereof I have many times thought of writing to you, and, in fact, I think I threw out some hints in a letter two years ago, I believe.

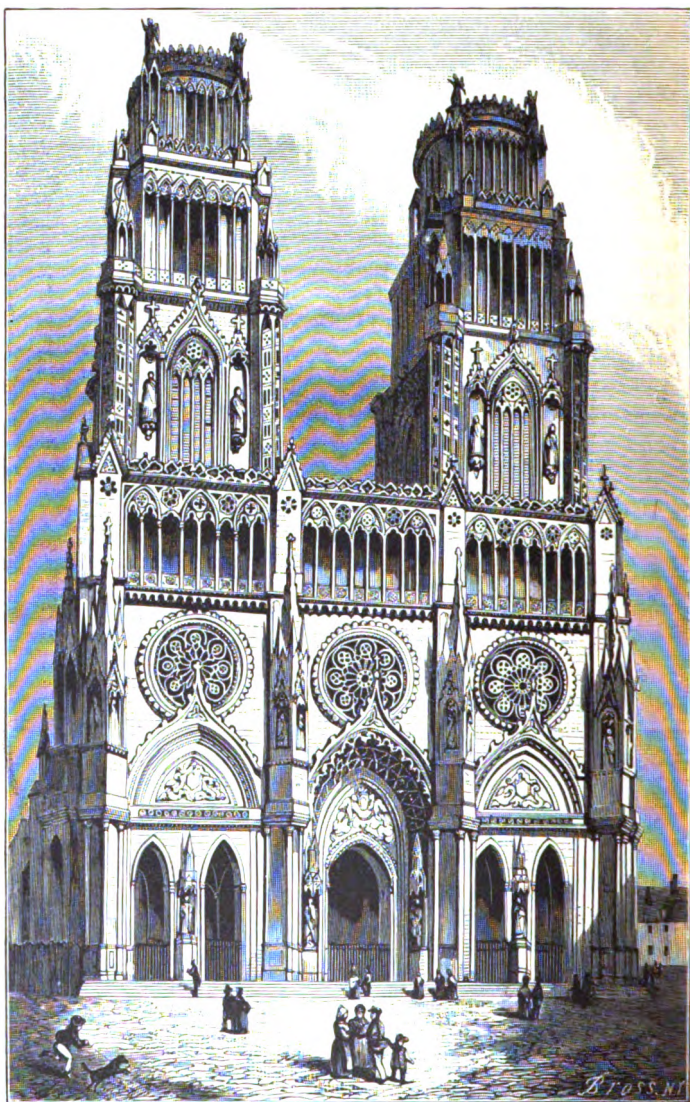
"You will not have finished your meritorious work of reforming the system of our schools until you have opened the doors of them to a well-arranged series of Christian classics. You know I have studied this matter thoroughly, and have received from his Eminence the Cardinal d'Avanzo, the regenerator of Catholic classic education in Italy, much information and copies of his books. They are admirable. I wish you would allow me to send you one of them, *translated into English*. I feel that you will be not only pleased, but anxious to publish them. I know well that they would be in demand. I think there is a college in Michigan or Illinois where an attempt at publishing such text-books has been made, but with what success I know not. . . .

"Then, finishing where I commenced, I wish you all a Holy Christmas and a Happy New Year, and I remain, in the hope of many such returns, as ever,  
Yours,  
J. M. FINOTTI."

This letter shows the warmth of Father Finotti's heart and the interest he took in Catholic education.

His literary criticisms in the *Pilot*, if not always favorable, were at least just. He hated cant and humbug, and when he received a book with great pretensions and but little merit he said so in as few words as possible.

Father Finotti was an ardent admirer of our little ANNUAL, and looked upon its success as an era in Catholic literature in this country. He contributed several biographical sketches to its pages, and furnished a great many interesting historical items. Those who read this sketch, and who, we have no doubt, for the past eleven years have read many sketches of his without knowing who wrote them, will, we hope, offer a prayer for the repose of the soul of our friend. *Requiem æternam dona ei, Domine; et lux perpetua luceat ei.*

**Cathedral of Orleans.**

## CATHEDRAL OF ORLEANS.

ORLEANS is a place of considerable antiquity, and one of the great historical cities of France, recalling above all other memories that of the celebrated Joan of Arc. It was long called by its Celtic name, *Genabum*, as mentioned by Cæsar in his *Wars of Gaul*; but the modern name is derived from that of the Emperor Aurelian, who restored the city and conferred many privileges upon it between the years 270 and 275. The Cathedral of the Holy Cross is one of the finest buildings in Europe. It was founded in the third century, and fourteen councils have since then been held within its walls. During the religious wars begun by the Huguenots it was nearly ruined, but the restoration was commenced with royal munificence and taste by Henry IV., and has been continued to within a comparatively recent period, when the edifice was completed. The architecture of this grand cathedral has excited much admiration, especially that of the principal entrance, and the two towers of the front are esteemed, for their elegance and lightness, the finest specimens of Gothic in existence.

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ST. DISTAFF'S DAY.—January 7 used to be called St. Distaff's day, being the first after the holidays the women resumed their work. The men did not begin till the first Monday, which was called Plough Monday, and they used to set the women's flax afire, on which the latter threw water on them. From this comes the old song by Herrick :

"Partly work and partly play  
You must on St. Distaff's day;  
From the plough soon free your team,  
Then come home and fother them.

"If the maids a-spinning go,  
Burn the flax and fire the tow;  
Bring in pails of water then,  
Let the maids bewash the men.

"Give St. Distaff all the right;  
Then bid Christmas sport good-night,  
And next morrow every one  
To his own vocation."

A CHRISTIAN should never say, in the midst of his trials and tribulations, "I have not deserved this misfortune." Think of Mary; she had committed no sin, and yet had to suffer more than any one else.—*Ave Maria*.



### ALBERT THE GREAT.

OF the childhood of Albert the Great (who is styled by Pope Leo XIII. in his late encyclical, "*Blessed Albertus magnus*"), as in the case of so many of the great men of the middle ages, but little is positively known. It is certain, however, that he was born in the town of Lauingen, in Bavarian Suabia, and that his parents were of the nobility. The day, or even the year, of his birth is in doubt, but the best authorities place it in 1193. His biographer says "he was carefully educated from the commencement of his life." "When seven years old the young pupil was sent to school to learn at first to read and write, which being soon acquired,

he commenced to make the acquaintance of the Latin grammarians. . . . When the pupil had mastered the first principles of the Latin tongue, he received, before all, the Psalter, whose chants he was made to learn by heart, that he might draw therefrom pious thoughts and sentiments, and also take part in the public psalmody of the Church." That his early education was successful is indicated by the words of his biographer: "Albert soon gave sure signs of what he would one day become. Instead of yielding to the frivolous amusements of the companions of his age, he delighted to visit the churches and to chant the hymns and psalms with the clerks." After acquiring the principles of Latin the pupil pursued a course of studies in the classics. Albert's numerous treatises, and even his sermons, show how deeply he was imbued with the spirit of classic literature.

Having reached an age when it behooved him to choose a career, Albert decided in favor of the peaceful and noble study of the sciences, though the profession of arms offered him honors, position, and renown. About the year 1212 Albert journeyed to Padua, and, taking up his residence there with a wealthy uncle, began his studies at the celebrated university, then especially distinguished for its culture of the liberal arts. "Grammar, dialectics, rhetoric, music, geometry, arithmetic, and astronomy were the sciences which he studied under the direction of skilful masters." From these he advanced to logic, ethics, politics, and medicine, and thus laid the foundations of that vast knowledge which so frequently caused him in after-life to be suspected of necromancy. But it was not alone from books that Albert labored to gather wisdom. He made many excursions into the surrounding country in order to study the face of nature.

Albert had now to think seriously of the part he was destined to act in the world, but could not decide definitely on any course. "One day, while he was in the church of the Dominicans, the holy Virgin, before whose statue he knelt, seemed to address him in these words: 'Albert, my son, leave the world and enter the order of Friar-Preachers, whose foundation I obtained of my divine Son for the salvation of the world. Thou shalt apply thyself to the sciences according to the prescriptions of the Rule; and God will fill

thee with such wisdom that the whole church shall be illumined by thy erudition." It was, then, at the feet of the Mother of God that Albert's future career was defined. He decided to become a religious, but his decision was not, owing to opposition on the part of his relations, for some time acted upon, until having one day entered the church of the Friar-Preachers, Albert was so affected by the moving eloquence of Blessed Jordan of Saxony that at the close of the discourse he sped to the door of the convent, and with tears besought admission to the order. His ardent desire was gratified, and the already famous scholar, who had lived in luxury in a marble palace, became a poor friar, with shaven head and body clad in a coarse tunic, his wants confined to the bare necessities of life. He was soon after sent to the convent of St. Nicholas, at Bologna, where he studied sacred science under the most celebrated professors. His untiring application to his studies soon placed him at the head of his fellow-students, and his superiors rewarded him by promotion to the grade of lector, and sent him to Cologne.

About the year 1230, and in his thirty-sixth year, he took possession of that professor's chair which, except for brief intervals, he occupied for more than half a century. Great numbers of students attended his lectures, among them Thomas of Cantimpré. But Albert did not confine his happy influence to the city of Cologne. "Every time that a convent of Friar-Preachers was established in any of the German cities Albert received orders to repair thither, in order to facilitate, by his reputation, learning, and virtues, the success and future of the new foundation. Thus, according to history, did he reside at Hildesheim, Strassburg, Freiburg in Breisgau, and at Ratisbon." Albert spent about ten years upon these missions.

In 1243 he was recalled to Cologne, to resume his beloved professorship. In 1245 God sent to him a pupil who was destined to prove a worthy one, and whose fame, indeed, bids fair to outshine that of his master—Thomas of Aquin. In the spring of 1246 Albert, accompanied by his disciple Thomas, was sent by his superiors to occupy a chair in the University of Paris. This proved one of the most glorious periods in the scholastic career of Albert. Princes, bishops,

nobles, rich and poor, gathered to listen to his subtle reasoning, and so vast was the multitude that he was frequently obliged to lecture in the open air. In the year 1248 the general chapter of the Friar-Preachers, held at Paris, resolved to found a school of learning in each of the principal houses of the order—at Bologna for Lombardy, at Oxford for England, at Montpellier for Provence, and at Cologne for Germany. In the autumn of that year Albert (who had just received the doctor's cap) was chosen by his superiors to direct the new school at Cologne, and his beloved disciple, Thomas of Aquin, was appointed his assistant, under the title of master of studies.

But it was not alone as a lecturer that the great master established his fame. His pen was busily engaged in composing treatises on logic, on natural science, on metaphysics, and on theology. So numerous are his writings that they fill not less than twenty folio volumes. And with all this his pupil Thomas of Cantimpré relates that he practised the most ardent piety, daily reciting the Psalter of David.

In this congenial atmosphere Albert spent five happy years, when in 1254 a chapter of the Dominicans, held at Worms, elected him provincial of the province of Germany, which at that period embraced a vast field, namely, "Austria, Bavaria, Suabia, Alsace, the Rhenish countries to Geldern and Utrecht; Holland, Zealand, Friesland, Brabant, Flanders; then again Westphalia, Hesse, Saxony, Thuringia, Meissen, Holstein-Schleswig, and the towns of the marshes, among which was Lübeck." And what a true shepherd this wonderful man proved! Although far advanced in years, he made all his visitations on foot. "He never carried money, but as a faithful lover of religious poverty, when necessity obliged him, he begged with his brethren from door to door the scanty food he had need of." "In the convents where he resided he wrote books with his own hand, and left them at his departure, either to indemnify the house for the little he had consumed or to afford his brethren a share of the fruits of his learning." In 1252 the venerable father founded the first convent of Dominican nuns at Soest, in the diocese of Cologne. About this time Albert was sent to Poland to revive the almost extinguished light of the faith among the

Poles. His preaching among this half-savage people was eminently successful, and he had the happiness of restoring many souls to the Church. On his return from Poland Albert was called on to arbitrate between the archbishop of Cologne and his revolted subjects. In 1256, at Anagni, Albert delivered, in presence of Pope Alexander IV., his celebrated discourse in defence of the religious orders. Albert's fame as an interpreter of Scripture and as a preacher had preceded him to Italy, and the pope appointed him lector of the Sacred Palace—a post once filled by St. Dominic himself, and ever since held by the order of Friar-Preachers. In 1257 Albert returned to Cologne, and was elected provincial a second time.

About this time the bishopric of Ratisbon became vacant through the deposition of its bishop, Albert, Count of Pottingau, who had proved unworthy of his great office. The diocese was in a deplorable state, and to restore it to its pristine splendor it was necessary to find a man of the highest reputation and attainments. The pope fixed his choice upon Albert. For a long time the great master resisted, alleging his incompetency and imploring the sovereign pontiff to select some one else ; and in this course he was encouraged by a letter from Humbert of Romans, general of his order, conjuring him not to accept the dignity, as it would be a bad example to the order for one of its members to accept such an appointment. Finally, on January 9, 1260, the pope addressed to Albert a brief which declared a longer resistance to be sinful. Albert thereupon set out for Ratisbon, and, to avoid all pomp, did not enter it till after nightfall, when he proceeded to the humble church of the Friar-Preachers, where he passed the night. The following day, Tuesday of Holy Week, 1260, amid the glad shouts of the multitudes, the new bishop took possession of his cathedral. In assuming the episcopal robes Albert did not lay aside his duties as a perfect religious ; he still adhered to his old love of poverty, and so little did he concern himself about dress that he received the surname of “ Bishop of the big shoes,” because he wore in public the thick shoes common to the friars. But he nevertheless discharged the duties, temporal and spiritual, of a bishop with great wisdom and exactitude. He restored

order where all had been chaos, reformed abuses, repaired old and built new churches, and withal wrote pious books. Of the revenues of his diocese he retained barely enough to defray his personal expenses ; the remainder he devoted to the payment of the debts of his predecessors, and to the relief of the necessitous.

But the episcopate was a burden the servant of God bore with unceasing reluctance, and after reiterated solicitation Pope Urban IV., in March, 1262, appointed his successor. Albert joyfully retired to the seclusion of a convent, and for about three years we hear nothing of him. Then he emerges, in obedience to the mandate of the Holy See, to again preach the Crusade in Germany and Bohemia.

As the venerable Albert approached the close of his mortal career his devotion to the Blessed Sacrament and to the holy Mother of God increased, and it was at this period that he composed his two great works on these subjects. We would fain, did space permit, follow to the end the details of this wonderful life. Suffice it to say that he labored and prayed until, worn out with work and age, and surrounded by his weeping brethren, he gave up his beautiful soul on Friday, November 15, 1280, in the eighty-seventh year of his age. His remains were interred in the conventual church at Cologne, where they remained till January 11, 1482, when they were translated to a splendid mausoleum erected by the students of the University of Cologne. Vast numbers of the faithful visited the holy relics, and many persons were there cured of their maladies.

Poetry, eloquence, and history have united in extolling the virtues, genius, and labors of Albertus Magnus, and we might cite the testimony of men of all ages, from Dante to Humboldt ; but sublimer than all is the veneration shown him by the Church. Rodolph says that Pope John XXII. in 1334 ordered the proceedings relating to Albert's beatification to be begun, but the process was not completed. Meanwhile devotion to Blessed Albert daily increased among the people of Cologne, and the Dominicans, with the sanction of Pope Innocent VIII., published an office in honor of the blessed master. On the 15th of September, 1622, Pope Gregory XV. granted permission to the church of Ratisbon

to celebrate yearly, on the 15th of November, a solemn office in honor of Blessed Albert. Pope Urban VIII. extended the privilege to all the houses of the order of Preachers throughout the Roman states, Germany; and Italy. Finally, Clement X. permitted all the Dominican convents to observe the anniversary of the death of Albert. Thus many popes have declared the memory of Albert blessed, and altars have been erected in many cities of Germany in his honor. When the Catholic bishops of Germany met at Fulda in September, 1872, they petitioned the Holy See to take in hand the cause of Blessed Albert, and the sacred honors will doubtless yet be rendered to him.

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DID JOHN MILTON DIE A CATHOLIC?—The seventh annual Report of the Royal Commission on Historical Manuscripts, Parts I. and II., just published, gives, among other valuable papers, several letters of Bishop Berkeley, who visited this country in the early part of the eighteenth century. These letters are followed in the same calendar by a notice of four volumes entitled *Adversaria*, from the second of which we take this curious statement about John Milton, which seems to have been believed by Lord Percival:

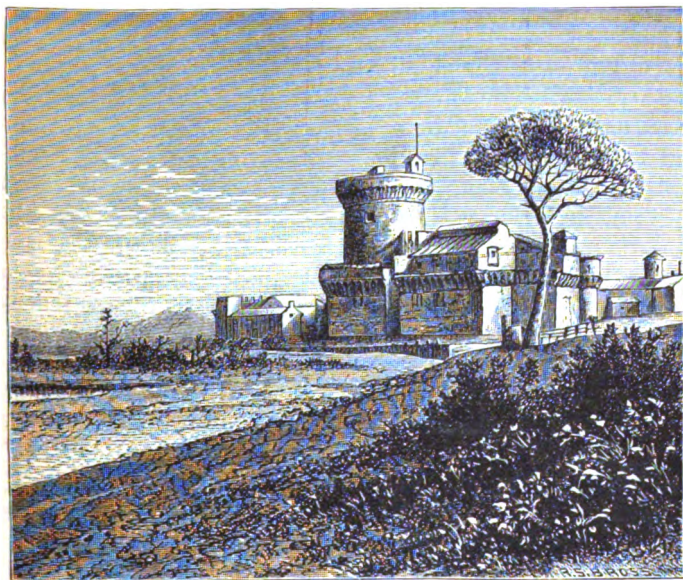
“Milton, the poet, died a Papist. Dr. Charlette, master of University College, Oxford, told me lately at Bath that he remembers to have heard from Dr. Binks that he was at an entertainment in King James’ reign when Sir Christopher Milton, one of the judges, and older brother to the famous Mr. Milton, the poet, was present; that the judge did then say publicly his brother was a Papist some years before he died, and that he died so.”

There would be nothing strange in this, for Milton’s great-grandfather, of Stanton St. John, not far from Oxford, an English yeoman and sturdy adherent of the Catholic faith, began his last will and testament in this pious fashion: “First, I bequeath my soul to God, to our Lady Saint Mary, and to all the holy company of heaven.”

It was John, the poet’s father, who abandoned the old religion of his ancestors, and on account of his apostasy he was cast off by his father, and went to London, where he established himself as a scrivener—an occupation corresponding to our attorney—at the sign of the Spread Eagle, his coat-of-arms, in Bread Street, Cheapside.

## TOWN AND CASTLE OF OSTIA, ITALY.

THE celebrated city of Ostia was founded by King Ancus Martius about 640 B.C. as the port of Rome, and derives its name from being built at the mouth of the river Tiber—*ad ostia Tiberina*. The salt-works mentioned by Livy are still worked ; but although recent excavations attest the former size and wealth of this city, which once had a population of



eighty thousand inhabitants, and was for many centuries the point of embarkation for the most important military and commercial expeditions to the distant provinces of the Roman world, it is now a hamlet of hardly one hundred souls, and one of the most forlorn, melancholy, and withal picturesque places in the environs of Rome. It is still visited with great interest by archæologists and antiquaries for the sake of its profane history and abundant remains ; but to the student of ecclesiastical history it will always be revered as one of the most famous bishoprics in the Church,

and tenderly remembered on account of Saints Monica and Augustine.

Ancient Ostia was almost completely destroyed by the Saracens in the fifth century, and the neighborhood remained nearly deserted until the present town was founded, about a mile further inland, by Pope Gregory IV., A.D. 830, after whom it was some time called *Gregoriopolis*. Its importance was considerable during the middle ages and up to the sixteenth century, when it gradually declined and finally sank into its present condition.

The castle, or fortress, which is by far the most conspicuous object in any view of Ostia, was built in the fifteenth century, and is surrounded by a deep moat; the outer walls are covered with the escutcheons of its successive owners, and form a veritable chapter of pontifical heraldry. Nothing remains of the once magnificent internal decorations but some mouldering frescoes and mutilated busts. The see of Ostia was founded by the Apostle St. Peter, and its cardinal-bishop has the privilege of consecrating the pope, should he not have received the episcopal character before his election, and is *ex-officio* dean of the Sacred College. The small modern town or fortified village, huddled into the narrow space which forms, as it were, an outer bastion of the castle, contains the tiny semi-Gothic cathedral of St. Aurea, restored in the sixteenth century by the celebrated architect, Baccio Pintelli. It long contained the body of St. Monica, mother of the great St. Augustine, who died in Ostia on the 4th of May, 387, having come here to embark for Africa. There is now, however, only a chapel dedicated in her honor, her body having been translated to Rome by Pope Martin V. in 1430.

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#### SEPTUA-SEX-QUINQUA-GESIMA.

*Gushing Caroline.*

Dear Charles, why do such numbers marry  
In the three weeks preceding Lent?

*Grumpy Cousin.*

Because they know they'll soon want, Carry,  
A fitting season to repent.



## REV. JOHN LINGARD, D.D.

JOHN LINGARD was born in Winchester, England, on the 5th of February, 1771. He was descended from an humble but ancient family of Lincolnshire. His father was a carpenter and his mother the daughter of a farmer named Rennell, who was ruined by fines and imprisonment for steadfastly avowing himself a Catholic, despite the terrors of the law against "recusants." Those were times of persecution, and Mrs. Lingard, in her *Narrative*, says: "We used to go in a cart at night to hear Mass, the priest dressed in a round frock to resemble a poor man." Young Lingard's quickness of intellect and piety early marked him out for the ecclesiastical state, and in 1782 he was sent to the English College at Douay. Here he distinguished himself, and in 1792 entered

the School of Theology. But the course of study was rudely interrupted by the outbreak of the French Revolution, and in February, 1793, Lingard hastily returned to England. His talents attracted the notice of Lord Stourton, who appointed him tutor to his son, in which position he remained until the summer of 1794, when he, with eight other Douay students who had escaped to England, resumed his studies at Crook Hall, near Durham, which had been fitted up for them by Bishop Gibson. Lingard soon completed his course of theology, and on April 18, 1795, was ordained priest. He became prefect of studies, and for many years efficiently filled the chair of natural and moral philosophy. While filling this position Father Lingard turned his attention to the study of the antiquities of his country, and a series of detached papers which he had written, being read to his friends at the evening fireside, so aroused their interest and admiration that they urged him to put them into the form of a connected history and publish them. At length their importunity overcame his modesty, and in 1806 he published, in two volumes, *The Antiquities of the Anglo-Saxon Church*. In 1844 Father Lingard recast the entire work. He also contributed two articles on the same subject to the *Dublin Review*, which attracted much attention. In the spring of 1811 he was urged by Bishop Moylan to accept the presidency of Maynooth, which he declined, and in the autumn of the same year adopted a course more in accord with his habits and disposition by retiring to the secluded mission at Hornby. Here, while fulfilling his pastoral duties, he quietly pursued his studies, preparing himself for the great work which was to render to the Catholic cause a service perhaps unequalled by any other man of his time. He at first contemplated only an abridgment, and in August, 1813, he writes to a friend: "I have proceeded but a short way in my abridgment of English history for the use of schools"; but his researches soon led him beyond the limits assigned, and he directed his energies to the great work before him.

In 1817 Father Lingard visited Rome, where he was received with great courtesy and kindness, and succeeded in an important negotiation in relation to the restoration of the

English College to the government of the secular clergy. In the early part of the year 1819 the first three volumes of *The History of England, from the first Invasion by the Romans to the Accession of William and Mary in 1688*, were published. Other volumes followed until, in 1830, the eighth and concluding volume appeared. The reputation of the *History* grew with each succeeding volume, and at home and on the Continent scholars of every creed and opinion gave to the work its meed of praise. Several editions appeared in England, as well as translations in French, German, and Italian. In France, by a special decree of the University of Paris, it was ordered that a copy should be placed in the library of every college, and that copies should be distributed as prizes to the students. In Rome it was received with delight and enthusiasm. "Your fourth volume," writes Dr. Gradwell, then president of the English College, "arrived here about three weeks ago, to the joy of the whole house. . . . As soon as we have finished it once over it is bespoken at the Scotch College; then by Father O'Finan, of the Irish Dominicans; then by Monsignor Testa, the Pope's Latin secretary; then by Father Grandi, procurator-general of the Barnabites. . . . Their eagerness is extreme. For my own part, I never read a volume of history with so much pleasure. . . . You must have a D.D. postfixed to your name in the title-page of the next." And that distinction was awarded him. Pope Pius VII., on the 24th of August, 1821, caused a brief to be issued in which, after an affectionate recital of Father Lingard's labors in the cause of religion and in defence of the Holy See, he conferred on him the triple academical laurel, and created him Doctor of Divinity and of Canon and Civil Law. Nor was Leo XII. less friendly to him, and when, in the summer of 1825, Dr. Lingard visited Rome a second time the Pope gave him frequent audiences and endeavored to persuade him to take up his residence in Rome. This Dr. Lingard declined to do, and at parting the Pope presented to him the gold medal usually given only to cardinals and princes. In the following year, at a creation of cardinals, Pope Leo informed the consistory that among those whom he had reserved *in petto* for the same dignity was "a man of great talents, an accomplished scholar, whose writings, drawn

*ex authenticis fontibus*, had not only rendered great service to religion, but had delighted and astonished Europe." In Rome this was generally understood to refer to the historian, who, on receiving a report of it, wrote to a friend requesting him, if it were true, to use his influence with the Pope to divert him from his purpose. "In fact," writes Dr. Lingard, "I cannot bear the idea of expatriating myself."

We have not space to notice further the work of Dr. Lingard's active pen in the years succeeding the publication of his *History*, but his labors ceased only with the final revision of the ten-volume illustrated edition in 1849. In the preface to it he writes that "a long and painful malady, joined with the infirmities of age, had already admonished him to bid a final adieu to those studies with which he had so long been familiar." He survived, however, more than two years, and on July 17, 1851, calmly expired in his eighty-first year.

Of Dr. Lingard as a historian Cardinal Wiseman thus speaks: "It is a providence that in history we have had given to the nation a writer like Lingard, whose gigantic merit will be better appreciated in each successive generation. . . . When Hume shall have fairly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, . . . then Lingard will be still more conspicuous, as the only impartial historian of our country." In private life Dr. Lingard was endeared to all by the simplicity and modesty of his manners, and by an affectionate heart. His neighbors of every creed and opinion deplored his death as almost a domestic calamity.

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LIFE is a volume of which the *errata corrigenda* form the largest portion.

ITALY must be visited to learn what man has done, London and Paris to recognize what he can do, and America to see what he will do.

THE joy of repose lasts an hour; the joy of labor a lifetime.

LIBRARIES are kaleidoscopes of human thought.

## ST. AUGUSTINE, FLORIDA.

It is now over three hundred years since the flag of Spain was first unfurled to the breeze in Florida. In the year 1512 Juan Ponce de Leon, then Governor of Porto Rico, sailed from that place in search of a land towards the north where it was reported gold abounded, and a fountain bubbled up in the forest whose waters conferred upon all who drank of them the gift of perpetual youth. In this voyage De Leon discovered Florida, and gave it this name because he first saw it on Easter Sunday, which the Spaniards call the "Pasch of Flowers." He did not find the "fountain of youth." He was appointed governor on condition that he would settle the country. He returned in 1521 with the first expedition which undertook the conquest of any part of the United States, but he was driven away and mortally wounded by the Indians.

The city of St. Augustine was founded by the Spaniards in 1565. Its founder was Don Pedro Menendez, who was one of the most eminent men in Spain and a famous commander under Philip II. He attacked the Huguenots with "fire and sword," and two years later this massacre was avenged by a French adventurer named Dominique de Gourges, who, by the way, was a Catholic. He attacked the Spaniards, captured the forts, hanged the prisoners, and sailed back to France. Menendez was absent in Spain during this attack. He continued for some years to rule the colony, and was made captain-general of the navy.

In 1586 Sir Francis Drake, an English pirate, took possession of the town, pillaged and burned it. After he had left the Spaniards returned and rebuilt the town. In 1665 another party of English pirates under Captain Davis pillaged the town. In 1702 an expedition against St. Augustine was organized in South Carolina by Governor Moore, of that colony. He captured the town; but, the fort holding out and some Spanish vessels appearing off the harbor, he raised the siege and burned the town. Another attempt was made to take the place by General Oglethorpe, Governor of Georgia, but without success. In 1763 Florida was ceded to

the English in exchange for Havana, which had been taken from Spain. As the majority of the Spaniards left, great efforts were made to settle Florida by Greeks, Italians, and Minorcans; but it was a failure. In 1783 Florida was receded to Spain. In 1821 it passed by treaty from Spain to the United States.

THE CATHEDRAL OF ST. AUGUSTINE,  
a picture of which we give, is said to be the oldest in Ame-



rica, but just when it was built it is impossible to tell, as no two authorities agree on the same date. It is not the original church, commenced in 1520, but one erected on the land upon which stood the old cathedral.

As will be seen by our illustration, the building is oblong, with a quaint Moorish belfry, in which are four niches, in each of which hangs a bell, the whole arranged so as to form a cross. One of these bells bears the date of 1682. The cathedral is built of coquina-stone, a curious concrete of

small shells, which is found in the bay within a few hundred yards of shore, and is quarried in blocks of the desired size. It is quite soft at first, but upon exposure to the sun solidifies into an enduring solid rock of a dark or tar-like color. The interior of the cathedral is quite modern in style and finish. Its walls are adorned with some valuable oil-paintings. One is a picture of the first Mass celebrated on this continent, which bears the following inscription :

“ First Mass in St. Augustine, Florida, Sept. 8, 1565, at the landing of the Spaniards under Pedro Menendez.

“ With religion came to our shores civilization, arts, science, and industry.”



In this picture, a copy of which we reproduce, is shown a rude altar, on which are placed a tabernacle, cross, candles, and flowers. A priest is celebrating Mass, while grouped around the foot of the altar are the soldiers of the expedition in a kneeling attitude. At one side kneels Pedro Menéndez, with the standard of Spain raised aloft, and behind

him others of the Castilian chivalry. In the bay are seen the ships of the expedition, gorgeously decorated with flags and bunting in honor of the occasion.

#### OLD FORT SAN MARCO,

now called Fort Marion, is one of the greatest attractions in the city. It is a massive structure, built of coquina-stone. This ancient, time-worn, and battle-scarred fortification towers above the little town. It covers many acres, with walls of great thickness, averaging some thirty feet in height, with battlements and turrets, and is protected by outer walls, earth-works, etc. It is said to have been begun in 1520, but, owing to its massiveness, was not completed until about 1756, as none but Indian captive labor was employed in its construction.

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**DOLES FOR THE DEAD.**—The distribution of alms at funerals is an ancient one, as we know from St. Chrysostom, who says they were bestowed to secure rest to the soul of the departed. St. Ambrose says in his funeral oration on his brother Satyrus: "The poor also shed their tears, precious and fruitful tears, that washed away the sins of the deceased. They let fall floods of redeeming tears." Pope directed that poor men should bear his pall. The old Catholic gentry in England always had alms distributed at their funerals, as the Earl of Salisbury in 1397 ordered twenty-five shillings to be given daily to three hundred poor people while his body lay unburied. The old Saxons observed the "Mynding Days," as the Venerable Bede calls them, such as the Month's Mind, the Year's Mind, etc., on which dirges or other obsequies were performed for the dead. Sir Robert Chicheley, twice lord mayor of London, ordered when he died in 1439 that upon his Mynde Day a "good and competent dinner" should be given to twenty-four poor men of the city, to whom twenty pounds were also distributed.

ST. MACARIUS spent one whole Lent among the monks of Tabenna, subsisting only on a few green cabbage-leaves eaten on Sundays.



### THE CHEVALIER BAYARD.

PIERRE DE TERRAIL BAYARD was born at the Château de Bayard, in Dauphiny, in 1475. He came of a warlike family: his great-great-grandfather was killed at Poitiers; his great-grandfather was killed at Crécy, his grandfather at Monthéry, and his father was wounded several times in the wars of Louis XI. He received an excellent education in horsemanship, feats of arms, and chivalry. He distinguished himself in the service of Charles VIII., in his expedition against Naples in 1494, by capturing a stand of colors at the battle of Fornovo. He also distinguished himself in the Italian wars of Louis XII.; and at the siege of Milan, in 1499, he allowed his eagerness in the pursuit of the

enemy to carry him inside the gates, where he was made prisoner, but was liberated without ransom. On one occasion he alone defended a bridge over the Garigliano against two hundred Spaniards until the French army had effected its retreat. In the assault against Brescia he was wounded and was carried to a house in the town, where his wounds were dressed. While here, in his disabled condition, the house was attacked by soldiers, and he successfully defended the ladies of the house against their brutality. For this service his hostess compelled him to take two thousand pistoles, which he gave as a marriage portion to her two daughters.

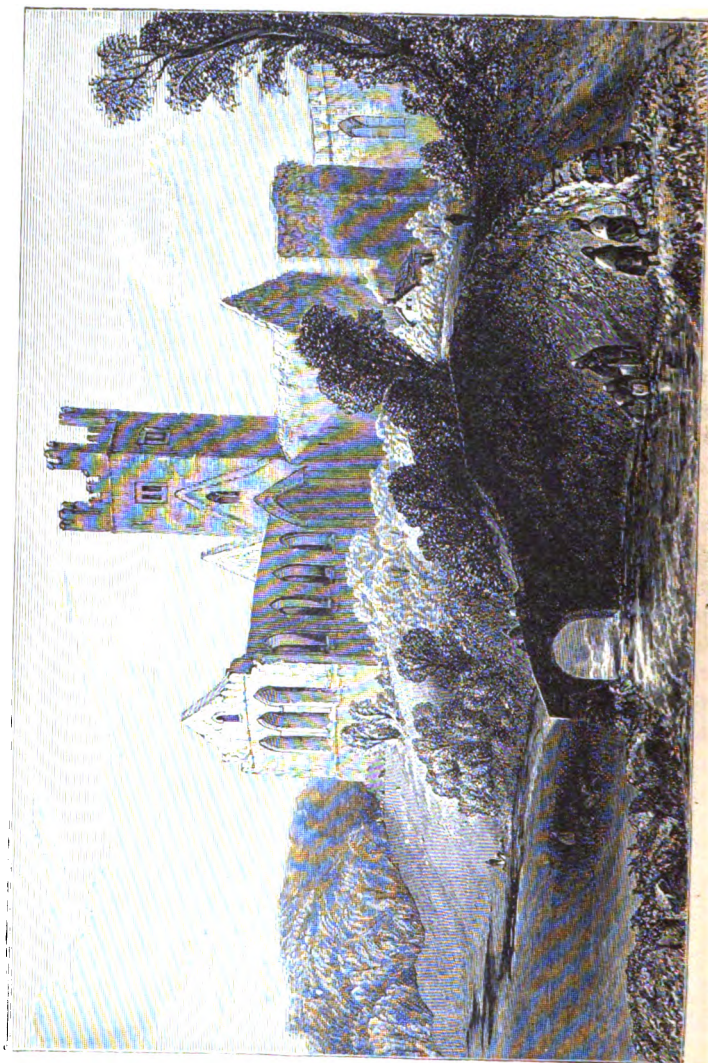
Bayard fought against Henry VIII. of England at Terouanne and Tournay, and bravely struggled to sustain the failing fortunes of Louis XII. He was also at the "Battle of the Spurs," at Guinegate, August 16, 1513; where he, with fourteen men-at-arms, held the English army in check while the French, who were retreating panic-stricken, reassembled. He again went to Milan with Francis I., and in 1515 gained the battle of Melegnano, where he performed such feats of valor that Francis I. asked to be knighted at his hands. Bayard excused himself; but the king insisted, and Bayard replied, "I can only obey," and, taking his sword, he said: "Sire, may this be as efficacious as if done by Roland or Oliver, Godfrey or Baldwin his brother." Then he performed the ceremony, and said: "In good truth you are the first prince that ever was made a knight. God grant that in battle you may never fly!" He then kissed the sword and eulogized it, stating that it must be kept as a sacred relic. This sword was lately in the possession of Sir John P. Boileau, Bart., of England.

In 1522 Bayard, with a force of one thousand men, defended the unfortified frontier town of Mézières for six weeks against the invading army of the Count of Nassau, numbering thirty-five thousand men, besides strong artillery. For this service he received the collar of St. Michael and was made commander of one hundred men-at-arms—a command never held by any but princes of the blood royal. In 1524 he was summoned from Dauphiny and given a subordinate command in the army of Bonnivet, who was sent to Italy

against the Constable of Bourbon. Bonnivet was obliged to retreat, and, being wounded, committed the army to Bayard, who checked the enemy; but while fighting in a ravine, with his artillery and flags thrown forward and in safety, an arquebus was fired by the enemy, the stone of which struck Bayard across the loins and completely fractured his spine. When he felt the blow his first cry was "Jesus." Then he added, "O God! I am slain." Then he kissed the cross-hilt of his sword, using it as a crucifix. His men went to him and wished him to withdraw from the fight, but he would not. "It is all over," he said. "I am a dead man, and do not wish in my last moments to turn my back to the enemy for the first time in my life." He ordered them to charge, seeing that the Spaniards were advancing. Then he was placed at the foot of a tree, where, as he said, he might have his face toward the foe. With his fall the battle ended; the French lost standards, artillery, baggage—everything.

Bayard was taken prisoner by the Marquis of Pescara, who took him to his own tent and bed, and brought him a priest, to whom Bayard confessed with perfect consciousness and edifying piety. The Constable of Bourbon came to see him and made some remarks of pity, to which Bayard replied: "My lord, I thank you; I don't pity myself. I die like an honest man. I die serving my king. You are the man to be pitied for bearing arms against your prince, your country, and your oath." His first cry when he was wounded was the name of Jesus, and it was while invoking this adorable name that he gave up his soul to his Creator, on April 30, 1524, aged forty-eight years.

He was the last, as he was the best, example of the institution of knight-errantry. He lived at a time when the laws of chivalry were being relaxed, and when knights were becoming, in fact as well as in profession, mere soldiers of fortune. For this reason his loyalty, purity, and scrupulous honor gained for him the most universal admiration, and the title of the "Good Knight" and the *Chevalier sans peur et sans reproche*—the "*knight without fear and without reproach*," or, as some writers render it, "*spotless and fearless*."

*Jerpoint Abbey.*

**JERPOINT ABBEY.**

**JERPOINT ABBEY**, a picture of which is given on the opposite page, is situated near Thomastown, County Kilkenny, Ireland. Its ruins occupy an area of nearly three acres, and retain abundant evidence of the beauty as well as the extent of the time-honored structure. It was founded in 1180 by Donough Fitzpatrick, King of Ossory, for Cistercian monks, and dedicated to the Blessed Virgin Mary. Its abbot was a peer of Parliament; and among the abbeys of Ireland that of Jerpoint was esteemed, in wealth and architectural grandeur, the fourth in the kingdom. On its suppression by Henry VIII., in 1540, it possessed six thousand five hundred acres in demesne land, which, being surrendered by Oliver Grace, the last lord abbot, were granted, together with its other estates, to Thomas, tenth Earl of Ormond.

“The picturesque remains of the abbey stand alone in their magnificence. There is no object within sight to distract the attention—nothing to disturb the imagination in recalling them to their former condition of wealth and splendor; to contrast it, after a while, with her fallen estate, as we pass through dilapidated aisles, among broken sculptured sepulchres of its ancient lords, or close-packed graves of the poor peasants of yesterday.” We close with the following pathetic lines from a poem on the abbey :

“ Nor let thy last lord, Jerpoint, be forgot,  
Whose sorrows teach a lesson man should learn;  
But fancy leads me to the very spot  
From whence he parted never to return.  
I mark the venerable abbot stand  
Beneath the shadow of his church's towers,  
Grasping the wicket in his trembling hand,  
Reverting to past scenes of happier hours,  
And dwelling on the many years gone by  
Since first his young lip breathed his earliest prayer,  
To lisp of Him who lives beyond the sky,  
And nurse the hope he might behold Him there.  
And now he gazes, ere his steps depart,  
While earthly feelings wake that long had slept;  
When, with a look that spoke a breaking heart,  
He turned him from his hallowed home and wept.”

## THE VALUE OF BOOKS.

RICHARD OF BURY writes in the thirteenth century :

"In books every one who seeketh wisdom findeth it; in books we find the dead as if alive; in books we foresee the future; in books are manifested the laws of peace. All things else fail with time; Saturn ceaseth not to devour his offspring, and oblivion covereth the glory of the world; but God hath provided a remedy for us in books, without which all that were ever great had been without a memory. Think what convenience of learning there is in books; how easily, how securely we may lay bare to them without shame the poverty of human ignorance. These are the masters who instruct us without rods, without anger, and without money. If you approach, you find them ever wakeful; if you interrogate them, they do not hide themselves; if you mistake, they do not murmur or laugh. O books! alone liberal and making liberal, who give to all who ask and emancipate all who serve you, the tree of life you are, and the river of Paradise with which the human intelligence is irrigated and made fruitful. No price ought to hinder a man from the purchase of books, unless on account of the malice of the seller, or the need of waiting for a more convenient time; for, as wisdom is an infinite treasure, the value of books is ineffable. The venerable monks are accustomed to be solicitous in regard to books, and to be delighted in their company as with all riches, and thence it is that we find in most monasteries such splendid treasures of erudition, shedding a delectable light upon the path of laics. Oh! that devout labor of their hands in writing books, how preferable to all Georgic care. Truly the love of books is the love of wisdom, and a sensual or avaricious life cannot be combined with it; no man can serve books and Mammon, for books reveal God." "What a flood of pleasure rejoices our heart," he continues, "when we are at liberty to visit that Paradise of the world, Paris, where the days always seem to us too few and too short, by reason of the immensity of our love; for there are libraries more redolent of delight than all the shops of aromatics; there are the flowering meadows of learning, abounding in all books that can be found anywhere; there, indeed, untying our purse-strings and opening our treasures, we disburse money with a joyful heart, and ransom with dirt books which are beyond all price."

"Nothing is pleasanter, nothing more delightful," says Trithemius, "than reading; whatever in the world is possible to be known, that have I desired to learn. I have passed nights without sleep, studying the Scriptures, and omitted to take my meals in order to save time for reading."

"The beginning of learning is humility," says Hugh of St. Victor's. "Make light of no science; be not ashamed to learn of any one; and when thou art learned, do not look down upon others. Many have been led astray by wishing to appear learned before their time. They begin to pretend to be what they are not, and are ashamed to appear as they really are. . . . Would that nobody knew me, and I knew all things!"



### JACQUES CARTIER.

JACQUES CARTIER belonged to a family of intrepid sailors, for which the seaport of St. Malo, in France, was famous. He was born in this town on December 31, 1494. As he grew up he was filled with the idea of distant and dangerous enterprises, and felt ashamed that his native country, a great maritime nation, was having no share in the wealth and glory of the New World, which had been recently discovered. Presenting himself before his chivalrous sovereign, King Francis I., he was gratified with the command of an expedition to explore some part of the coast of North America, and try to discover a northwest passage to India. He sailed from St. Malo on the 20th of April, 1534, with

two small vessels, each manned by sixty men. With these he crossed the ocean and visited New Foundland, the coast of Labrador, and other neighboring regions, which he took possession of for Christ and the king by solemnly planting a large wooden cross and unfurling with military honors the white banner of France. He returned on the 5th of September to St. Malo, after an absence of less than six months. Another and larger expedition was now fitted out, and the command again entrusted to Cartier. On May 16, 1535, being Pentecost Sunday, the pious captain and his companions confessed and repaired in procession to the cathedral, where Mass was celebrated and they received Holy Communion. After sailing along and exploring in various directions, the expedition moved up the majestic river St. Lawrence. Leaving the two larger vessels, Cartier took the smallest barks and continued still further on until he came to an island on which was an Indian settlement, and where now rises the city of Montreal. The winter was passed very miserably by the expedition, which lost twenty-five men by the scurvy. Abandoning one of his vessels for want of sailors, occasioned by sickness and death, he returned to St. Malo on July 16, 1536, bringing with him some native chiefs, who received baptism and acted afterwards as faithful interpreters. Colonization was now thought of in earnest, and a third expedition was fitted out for the purpose of forming a permanent settlement in the newly-discovered country, to which the name of New France was given. Although the command of this expedition was given to a nobleman of Picardy, Cartier was rewarded with the title of captain-general and the office of master-pilot of the royal ships, in which capacity he sailed for the St. Lawrence in the year 1541. On the 21st of October, 1542, he was back in St. Malo. He was ennobled by his grateful sovereign, and the discovery of Canada is for ever associated with the name of this great navigator and zealous Catholic. He wrote reports of his several expeditions, which have been published, and are among the most interesting accounts we have of early voyages of discovery to North America, being also pervaded by a true spirit of piety and religion.



**RIGHT REV. GEORGE HAY, D.D.**

THE re-establishment of the hierarchy adds new interest to the history of the Church in Scotland ; and no man since the Reformation did so much to prepare for this, and to maintain and spread the Catholic religion in his native country, as Bishop Hay. He was born at Edinburgh, August 24, 1729, being the only son of Mr. James Hay, who belonged to an ancient and honorable family and was a Non-juring Episcopalian. George was destined for the medical profession, but in the midst of his studies he was summoned to join the Highland army as a surgeon in the year 1745. After Prince Charles' defeat he was kept for three months a prisoner in Edinburgh Castle, and then sent to London, where he was detained for a whole year. After the Act of Indemnity he was set free ; but, still fearing some further

annoyance, he retired to the country-house of a relative, and while there happened to read Gother's *Papist Misrepresented and Represented*, which so touched him that, with God's grace, he was soon afterwards instructed and received into the Church, on December 21, 1748, by Father John Seton, S.J., of Garleton, who was then on the mission at Edinburgh. On the 10th of September, 1751, he entered the Scotch College at Rome, where he completed his ecclesiastical studies and was ordained priest. He returned to Scotland with two companions in 1759, and was immediately sent into Banffshire, where he labored for eight years. On Trinity Sunday, 1769, having been made coadjutor to Bishop Grant, Vicar-Apostolic of Scotland, he was consecrated Bishop of Daulia, *in part.* In the year 1771 he first appeared as an author, and began that series of doctrinal, moral, and devotional works which is still so popular among English-speaking Catholics all over the world. In 1781 he went to Rome on business. He received a second coadjutor in 1798 in the person of Bishop Cameron, to replace Bishop Geddes, deceased; and a few years afterwards, feeling his end approach, he retired to the seminary of Aquhorties and devoted his remaining days to prayer and pious reading. After a severe illness, very patiently borne, he expired on the 15th of October, in the year 1811, in the eighty-third year of his age and the forty-third of his episcopal dignity.

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VALENTINES.—St. Francis de Sales severely forbade the custom of valentines, and to abolish it he introduced the custom of giving billets with the names of certain saints to be honored and imitated in a particular manner. Lydgate, the monk of Bury, mentions the custom in a poem written by him in honor of Queen Katherine of Valois, wife of Henry V. of England:

"Seynte Valentine, of custome yeere by yeere,  
Men have an usaunce in this regioun  
To loke and serche Cupides Kalendere,  
And chose theyr choyse, by grete affeccioun;  
Such as ben prike with Cupides mocoun,  
Takyng theyre choyse as theyr sort doth falle;  
But I love oon which excellith alle."

## PROGRESS OF THE CATHOLIC POPULATION OF THE UNITED STATES.

FATHER HECKER, in his excellent pamphlet, *The Catholic Church in the United States: its Rise, Relations with the Republic, Growth, and Future Prospects*, gives the following table "to show the gradual increase of the Catholic Church, as far as data were attainable, from the time of the Declaration of Independence to the year 1878, inclusive" :

YEAR.	1776.	1790.	1800.	1810.	1820.
Archbishops.....	..	..	..	1	1
Bishops.....	..	1	2	5	6
Dioceses.....	..	1	1	5	6
Apostolic Vicariates.....	..	..	..	..	..
Priests.....	25	34	50	70	150
Churches.....	..	..	..	80	110
Stations and chapels.....	..	..	..	..	..
Ecclesiastical institutions.....	..	..	1	2	3
Colleges.....	..	..	2	3	5
Female academies.....	..	..	1	3	..
Catholic population.....	25,000	30,000	100,000	150,000	300,000
Total population.....	3,000,000	3,200,000	5,300,000	7,200,000	9,600,000
Fractional part of whole population.....	$\frac{1}{120}$	$\frac{1}{107}$	$\frac{1}{53}$	$\frac{1}{48}$	$\frac{1}{32}$

YEAR.	1830.	1840.	1850.	1860.	1878.
Archbishops.....	1	1	6	7	11
Bishops.....	9	16	27	42	57
Dioceses.....	11	16	27	43	60
Apostolic Vicariates.....	..	..	..	3	8
Priests.....	232	482	1,800	2,235	5,650
Churches.....	230	454	1,100	2,385	5,720
Stations and chapels.....	..	358	505	1,128	1,800
Ecclesiastical institutions.....	9	13	29	30	33
Colleges.....	6	9	17	34	77
Female academies.....	20	47	91	212	525
Catholic population.....	600,000	1,500,000	3,500,000	4,500,000	7,000,000
Total population.....	13,000,000	17,000,000	23,200,000	31,500,000	40,000,000
Fractional part of whole population.....	$\frac{1}{21}$	$\frac{1}{11}$	$\frac{1}{7}$	$\frac{1}{7}$	$\frac{1}{6}$

This pamphlet is well worth reading. It is published by The Catholic Publication Society Co. Price, 10 cents, or \$6 per 100 copies.



THOMAS MOORE—MAY 28, 1779—1879.

No American of the last generation could reasonably have been expected to peruse with pleasurable sensations the poetical epistles of Thomas Moore, addressed to Lord Forbes and Mr. Hume, from Washington, during the poet's visit to this country in 1804. It is true that in the *Life and Letters of Washington Irving* it is stated that Moore expressed himself to Irving "in the fullest and strongest manner on the subject of his writings on America, which he pronounced the greatest sin of his early life." If this be true, it is strange that he did not omit the offensive criticisms from the later editions of his works. However, either through indifference or a conscious-

ness of greater worth, Americans have grown less sensitive to foreign criticism, and could the spirit of Thomas Moore have visited our land on the 28th of May, 1879, he would have had added reasons, in witnessing the hearty manner in which the first centenary of his birthday was here celebrated, for regretting the unhandsome terms in which he had spoken of the American people. In nearly every large city of the Union there were brilliant gatherings to commemorate the centenary of Ireland's great lyrist by oratory and song. We have not space here to reproduce any of these eulogies, but present one of the many poetical tributes from American pens which graced the occasion, and then proceed to a brief sketch of the life of the poet.

## SHAMROCK AND LAUREL.

BY G. F. LATHROP.

Deck not his harp with the bay,  
Nor chant him too formal a strain,  
But garland his memory with shamrock  
to-day,  
Grown sweet in an Irish rain.

Oh ! smile where the festival glows ;  
If remembrance brings tears, let them be  
Those tears in his verse (like the dew on  
the rose)  
That tremble and turn to glee.

There may have been grander men  
And patriot minds more austere ;  
But a nation's music drew life from his  
pen—  
The nation whose cause he held dear.

And the people are more than the poet !  
In their bosoms they cherish his song ;  
He may gather the melody's seed and  
sow it.  
But their hearts its bloom shall prolong.

Honor and love, then, shall crown  
The singer who trusted his fame  
To the breath of the people, and now looks  
down  
On an echoing world's acclaim,

While we gather the leaf of three,  
And pledge him with song and with  
wine,  
In a mood as gay as his own could be  
Were his face on our revels to shine.

Thomas Moore was born in Aungier Street, Dublin, on May 28, 1779. His father, John Moore, a grocer and spirit-dealer, was a native of Kerry, and his mother, Anastasia Codd, a native of the town of Wexford. Both were Catholics, and Mrs. Moore bestowed great attention on her son's religious education as he grew up. At an early age he was sent to the school of a Mr. Malone, and later to the famous academy of Samuel Whyte, who had instructed many distinguished men of the time, among them Richard Brinsley Sheridan, whom the worthy pedagogue birched as the "most incorrigible of dunces." Whyte taught only English, but an usher in the school, one Donovan, instructed Moore

in Latin (and also, it is said, in Irish history and patriotism), while at home he received instruction in Italian from Father Ennis, a friar of Great Stephen Street, and in French from an *émigré*, La Fosse. At the same time he received instruction in music, afterwards so useful to him. Moore's father, an ardent patriot, early imbued his son's mind with a love of country and hatred of her oppressors, and the latter records that in 1792 his father took him to a banquet in honor of Napper Tandy, where he sat upon that gentleman's knee while enthusiastic cheers greeted the toast, "May the breezes from France blow our Irish oak into verdure." The success of the American Revolution, too, stimulated Irish patriotism, and young Moore became infected with the revolutionary spirit to such a degree that nothing but his mother's influence prevented him from becoming perhaps fatally involved in the disastrous movement of 1795. (And here we may remark that Mrs. Moore never lost the veneration of her son, who through life regularly wrote to her twice a week.) Moore's schoolmaster had a fondness for the drama, and encouraged similar tastes in his pupils. Moore soon became one of his "show scholars" in private theatricals, and in 1790, when he was but eleven years of age, "An Epilogue, 'A Squeeze at St. Paul's,' by Master Moore," formed part of an evening's entertainment at Lady Borrowe's private theatre in Dublin. In 1793 he contributed some verses to a Dublin magazine called the *Anthologia Hibernica*, in which he is referred to as "our esteemed correspondent, T. M."

The legislation of 1793, admitting Catholics to the civil and military service, to the franchise, to the professions, and to degrees in the University of Dublin, seemed to open to Moore the career at the bar which his family and himself had long desired. With this view Moore entered Trinity College late in 1794, under Rev. Robert Burrowes as tutor. Moore passed a creditable examination and obtained a few prizes, one for an English poem. To gratify his family he presented himself for examination for a scholarship, and was declared entitled to it by his answers; but no Catholic was then, nor till 1873, eligible for such distinction unless he conformed to Anglicanism. Moore joined the debating and historical societies of the college, and took sides with Robert

Emmet in the exciting discussions. In 1799, when twenty years of age, Moore took his degree as B.A., and left the university.

In the same year he left Dublin for London, having two objects in view—to enter for the bar and to publish, by subscription, a translation of the *Odes of Anacreon*. He called on the Earl of Moira, who received him most kindly, and through whose influence he was permitted to dedicate the *Odes*, published in 1800, to his Royal Highness the Prince of Wales. In 1801 he published *The Poetical Works of the late Thomas Little, Esq.*, which did not add to his reputation, and most of which he afterwards suppressed.

In 1803, through the influence of Lord Moira, Moore received the appointment of Admiralty Registrar at Bermuda, whither he proceeded. The seclusion of the Bermuda islands was, however, little to his taste, and after a residence extending only from January to April, 1804, he confided his duties to a deputy, and made an extensive tour through the United States and Canada. In 1806 he published a volume of *Odes, Epistles, and other Poems*, which were severely criticised by Jeffrey in the *Edinburgh Review*, Moore being branded as “the most licentious of modern versifiers, and the most poetical of the propagators of immorality.” Moore challenged Jeffrey, but an attempted duel at Chalk Farm was interrupted by the police. Jeffrey and Moore afterwards became fast friends. Byron satirized the affair in his *English Bards and Scotch Reviewers*, when he in turn was challenged by Moore. A conflict was again averted, and soon after Moore, Byron, and Thomas Campbell met for the first time at dinner at the house of Samuel Rogers, where Byron and Moore formed a life-long friendship.

In 1807 he entered upon what proved to be the most popular work of his genius. This was the *Irish Melodies*, a series of songs adapted to old Irish tunes. Moore wrote the words and selected the airs, which were arranged by the celebrated Sir John Stevenson, on whose death Moore wrote the touching monody beginning :

“Silence is in our festal halls :  
Sweet son of song thy course is o’er !  
In vain on thee sad Erin calls ;  
Her minstrel’s voice responds no more.”

The *Melodies* were published in ten numbers, about twelve songs in each, and they were issued at irregular periods from 1807 to 1834. Mr. Power, the music publisher, agreed to pay Moore \$2,500 a year for seven years, or as much longer as he chose. If this agreement was fulfilled, Moore must have received *twenty-five dollars a line* for the songs. Nor was this remuneration extravagant when we consider that probably no other poetic composition has had such extensive circulation, promoted, no doubt, by the wide dispersal of the Irish race through emigration. The very first number issued produced a profound sensation. Thierry, in France, Washington Irving, in America, Byron, Scott, Macaulay, O'Connell, and a host of other distinguished public and literary men in Great Britain hailed them with unbounded pleasure. Byron wrote: "To me some of Moore's last Erin sparks, 'As a beam o'er the face of the waters,' 'When he who adores thee,' 'Oh! blame not,' and 'Oh! breathe not his name,' are worth all the epics that ever were composed." We cannot here enter into a critical analysis of the *Melodies*; what Moore accomplished in them is best told in his own lines:

"Dear harp of my country! in darkness I  
found thee;  
The cold chains of silence had hung o'er  
thee long,  
When proudly, my own Island Harp! I un-  
bound thee,  
And gave all thy chords to light, free-  
dom, and song. . . . .

"If the pulse of the patriot, soldier, or  
lover  
Has throbb'd at our lay, 'tis thy glory  
alone;  
I was but as the wind passing heedlessly  
over,  
And all the wild sweetness I wak'd was  
thy own."

In short, in the *Melodies* Moore did for Ireland what Burns did for Scotland and Béranger for France.

While the publication of the *Melodies* was proceeding Moore's pen was occupied with divers other works. In 1808 he published two satires, "Corruption" and "Intolerance," and in 1809 "The Sceptic," which were not very successful. In 1814 he published the *Twopenny Post-Bag*, a political satire on the Prince of Wales, which ran through fourteen editions in one year. His *National Airs* appeared in 1815, and his *Sacred Songs* in 1816, and both were successful. In 1812 the Messrs. Longman offered Moore \$15,000 for a poem the same length as Scott's "Rokeby," leaving to him the

choice of subject. He chose an oriental one. The poem, *Lalla Rookh*, was not published till 1817. It was most favorably received, seven editions being called for the first year, and some thirty editions were published before Moore's death. Later criticism, however, holds this poem as far inferior in enduring merit to the *Melodies*. Hazlitt says : "It is the poetry of the toilette, of the saloon, of the fashionable world." In 1818 Moore, in company with Rogers, visited Paris, where he gathered materials for his *Fudge Family in Paris*, of which five editions were sold in a fortnight. In 1819 he travelled on the Continent with Lord John Russell, and while abroad learned that his Bermuda deputy had absconded, leaving him responsible for about \$30,000. This obliged him to remain on the Continent during the next three years, during which he wrote *The Epicurean* and *The Loves of the Angels*. Having effected a settlement with his creditors, he returned to England in 1822.

The most important of Moore's prose works are : *Memoirs of Captain Rock*, an explanation of the secret societies and agrarianism, arising out of oppression, pointing out their causes and remedy, which was published in 1824 ; *Life of Richard Brinsley Sheridan*, issued in 1825 ; *Letters and Journals of Lord Byron*, with notes on his life, brought out in 1830 ; *Life of Lord Edward Fitzgerald*, published in 1831 ; *Travels of an Irish Gentleman in Search of a Religion*, issued in 1833, one of the ablest controversial works in favor of Catholicity published at that time, in which he shows his knowledge of the writings of the fathers, and quotes from them extensively ; *History of Ireland* (forming part of *Lardner's Cyclopædia*), 1835-1846. Of this work he only wrote the first part, Ancient Ireland, of which he knew but little ; the remainder of the work was written by an Englishman hired for that purpose by Moore. This was his last work.

From about 1846 Moore showed signs of the fatal disease which afflicted Swift, Scott, and O'Connell—softening of the brain. He gradually sank until, on February 26, 1852, in his seventy-second year, he died at Sloperston Cottage. He was buried in Bromham churchyard, beside his beloved daughter, Anastasia, and his second son. His wife was buried there in September, 1865.

Moore was "small in stature and slight, his eyes were bright and sparkling, his mouth delicately cut and expressive, his 'slightly tossed' nose confirming the fun that lurked in his countenance." In 1811 he married Miss Bessy Dyke, an Irish actress. She proved a most devoted wife, and bore Moore five children, all of whom died before their parents.

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ST. PETER'S FISH.—The haddock is said to be the fish out of whose mouth St. Peter took the tribute money, leaving the marks of his finger and thumb, to be seen at this day in the black spots on the sides. Meielus speaks of the

"Haddock which appear  
With marks of Rome, St. Peter's finger here."

And again :

"Peter's fish,  
How com'st thou here to make so godly dish?"

CHINCHONA, or quinine, was named for Ana, Countess of Chinchon, the wife of the viceroy of Peru. She was attacked with tertiary fever in 1638 and cured by the bark. On her return to Spain in 1640 she took some with her, and, being the first person to introduce it into Europe, Linnæus gave it her name, which he spelled Cinchona. It should have been named after the Jesuits, who were the first to discover its medical value.

WHEN Sir Everard Digby was executed for complicity in the Gunpowder Plot, the executioner, as usual, plucked out his heart, and, according to custom, held it up, saying: "Behold the heart of a traitor." Digby was heard to say distinctly, "Thou liest." Lord Bacon relates this to show how far the heart may be considered as the seat of life.

FORTY years ago men were arrested in Connecticut for selling ice, on the plea that ice was hurtful to the human system.

"OCCUPY your minds with good thoughts, or the enemy will fill them with bad ones; unoccupied they cannot be."—*More.*



### MOTHER MARGARET MARY HALLAHAN, O.S.D.

MARGARET HALLAHAN was born in London on January 23, 1803. Her parents were natives of Ireland, and were Catholics. Her father, though in reduced circumstances and maintaining his family by the humblest labor, belonged to a good family. Her mother came of a family of pious Catholics, one of them being a Dominican in a convent at Cork. Margaret was an only child, and inherited her mother's warm religious instincts. Her education began in her seventh year at the school at Somers Town kept by the *emigré*, Abbé Carron. In the following year her father died, and her mother being in very embarrassed circumstances, Father Hunt,

a charitable priest of Moorfields, procured the child admission into an orphanage at Somers Town. Here she remained a few months, when, her mother dying and she being dismissed from the orphanage owing to some change in its management, she was placed at service by Father Hunt. She was now about nine years of age, and had received but three years' schooling, though she had gained remarkable skill as a reader and a solid religious education. About two years later she entered the service of a Mme. Caulier, a French *émigré* who kept a lace-shop in Cheapside. Here she remained some years, though treated with great harshness by her mistress. Nor was this from want of affection on the part of Mme. Caulier, who attests the admiration and esteem with which the character of the young girl inspired her. "I knew well enough," she writes, "that she was far fitter to be a queen than a servant." Many anecdotes illustrative of Margaret's generous qualities of heart are related in a MS. memoir by Mme. Caulier. It was during the latter years of her residence with Mme. Caulier that she sowed the seeds of that painful affection of the spine from which she ever afterwards suffered. "Possessed of extraordinary muscular strength, she was rather proud of hearing herself called 'as strong as Samson,' and when one day some men hesitated to lift a great iron stove, she thought to put them to shame, and carried it unassisted to the top of the house." But this achievement cost her dear, her back being so badly strained that she was never again quite well. About 1820 she entered the service of Dr. Morgan, formerly physician to George III. He was an invalid, and Margaret, who possessed remarkable skill in the management of the sick, was engaged to attend him. At his death he left her a legacy of £50, the whole of which she secretly expended in Masses for his soul. Margaret continued for the following twenty years to reside with Mrs. Thompson, the doctor's married daughter, by whom she was regarded rather as a friend than a servant. Her first attraction to a religious life began about this time, through the impression made upon her by the piety of a nurse in the family. She was now in her twenty-second year, and possessed great personal attractions. "A person having sought her in marriage, she determined on

putting an impassable barrier between herself and the world by taking a vow of chastity."

In 1826 the Thompsons removed to Bruges, in Belgium, and Margaret, though disliking strange places, accompanied them. Here for the first time she beheld the solemn offices of the Church celebrated with becoming splendor, which excited within her a kind of rapture. "The first time I heard a military Mass at Notre Dame," she says, "I thought I should have gone crazy." Margaret remained in Belgium about fifteen years, and while yet in the world, and fulfilling the duties of a domestic, she practised the life of a saint. "When I visited Bruges," writes Bishop Ullathorne, "I found the whole city full of her fame. People of all classes, from the poor to the bankers, came to enquire after her. Her name introduced me to every one." She was known among the poor as "the Rich Deba" (Devout Woman), and her customary kneeling-place in the Church of St. James is still pointed out.

Margaret's attention was first attracted to the Dominican Order by the Abbé Capron, who recommended her to enter it. This step was opposed by her confessor, M. Versavel. For eight years Margaret's entreaties on this point were rejected. At length she determined to make a pilgrimage to the shrine of Our Lady of Assebroek, to seek her intercession. To do so she had to rise at two in the morning and make a painful journey over five miles of sandy roads, and return in time to fulfil her domestic duties. She persevered for nine days, at the end of which her confessor, without solicitation, announced to her that he withdrew all his objections to her joining the Dominican order. She received the habit on the Feast of the Espousals of St. Catherine of Siena, 1834, and on April 30, 1835, she made her profession. After profession she had many interior trials, being constantly haunted by a desire to do more for God. In the latter part of 1839 she was attacked by a severe illness, and was taken to the hospital of the Sisters of Charity, whose doors were besieged by persons of all ranks who came to testify their sympathy and respect. After her recovery she went to reside, with two or three other Tertiaries, in the house of the Abbé Capron. By his advice she attempted to establish a

community of Dominican Tertiaries, but the project failed. Reduced to actual distress, she endeavored to support herself by receiving lodgers, but even this failed. At this critical juncture she received a pressing invitation from her friend, Mrs. Amherst, to return to England, and, after some delay, in April, 1842, Margaret returned to her native land, and took up her residence at Coventry.

The Catholic mission at Coventry was then under the care of the Rev. Dr. (afterwards Bishop) Ullathorne. At their first interview the reverend father asked her what salary she would require for teaching his school. "Salary!" she exclaimed; "I am come for the sake of Almighty God, and not for money." She at once entered heartily into her new work, dividing her time between the school-room and the sick poor. She soon acquired great influence among the young factory-women, as well as the weavers who worked in their own homes. "Over the people," writes Bishop Ullathorne, "she exercised a spiritual influence in a very unusual degree." On March 28, 1844, Mother Margaret, with three others, took up their residence in a house in Spon Street, in Coventry. In June following the postulants received the habit, but it was not till the 8th of December, 1845, that their full profession was made and the foundation securely laid of the first English community of Dominican Tertiaries. The life on which these religious now entered was one of labor and hardship, for so meagre were their resources that they were dependent upon the charity of their friends; yet the fervor with which they embraced their hard rule rendered even its austerities delightful to them. During this year an event occurred which Mother Margaret loved to recall. Every third year the public sense of decency was offended in Coventry by what was known as the Lady Godiva procession. Both Catholic and Protestant authorities had protested against the evil, and in 1845 Father Gentili began a mission at the time when the procession was to occur. He denounced the exhibition, and concluded his discourse with these words: "You have had a procession of your lady, and now we will have a procession of Our Lady." He found a hearty co-operator in Mother Margaret, who arrayed with flowers and lights an image of the Blessed Virgin which she

had brought from Belgium. Amid great crowds this was borne in solemn procession around the church for three successive evenings. Such a thing had not been seen in England since the Reformation.

In November, 1846, the community, now six in number, removed to Bristol. Here again only the benefactions of friends rescued them from the depths of poverty. But such inconveniences as using a crate for a chair and sleeping in a china-closet were endured with cheerfulness. In the spring of 1848 the community was removed to Clifton, where a site for a proposed convent had been purchased. Their accommodations here consisted of two living-rooms and seven cells. Notwithstanding the many difficulties they had to contend with, the community continued to grow, and in 1850 it numbered fifteen, besides two novices and six postulants. Many proposals were received for establishing the sisters in various parts of England. In July, 1850, an attempt was made to establish a foundation at Bridgewater, but it failed. On the 6th of January, 1851, a little colony of the religious was settled at Longton, amid the Staffordshire potteries. Mother Margaret had long been desirous to establish a novitiate house in some more retired spot than Clifton, and in July, 1853, the mother-house was removed to Stone, where a convent had been begun. In 1857, amid many hardships, a small community was established at Stoke-upon-Trent. About this time Mother Margaret began a hospital and orphanage, both of very humble beginnings; the latter was begun in a disused stable. In October, 1858, Mother Margaret, accompanied by Rev. Dr. Northcote, went to Rome, in order to obtain a definitive settlement as to the future government of the increasing communities. It was deemed best that they should be united in a congregation under one superioress, with one novitiate, the whole to be under the government of the order. On May 26, 1859, Pope Pius IX. ordered a decree to be drawn up granting the petition prayed for. Six months later Mother Margaret was appointed first prioress-provincial of the newly-formed congregation, which afterwards received the title of the "Congregation of St. Catherine of Sienna." In 1860 a foundation was attempted at Leicester, but failed; one at Rhyl, in Wales, established

in 1864, lasted only about two years, but one begun the same year near Torquay was successful.

On Oct. 22, 1867, Mother Margaret left Stone for London, there to personally superintend the establishment of a community at Bow, which was destined to be her last earthly work. She was at this time, and had long been, suffering from severe illness, but she struggled against it. Her whole heart seemed centred on this foundation. "I do not feel a pain," she said, "when I think of Bow." It was, however, with the greatest difficulty that she returned to Stone, and she was never again able to leave her bed. Great as were the sufferings of Mother Margaret's last illness, they were not without consolation. Novenas of Masses were offered for her in various parts of England, in Paris, at Loretto, and elsewhere. Indeed it is believed that during her six months' illness as many as a thousand Masses were thus offered. It soon became evident that she could not recover; she was entirely confined to one position—on her back, with her arms extended in the form of a cross; as one of her attendants writes, "She seemed day and night like a living image of the crucifix." She bore all with utmost fortitude, her most frequent ejaculations being: "Thy will be done!" and "My God and my all!" At last, on the night of May 11, 1868, the end came, and with an ejaculation of the Holy Name this saintly woman went to her rest.

An admirable biography of her has been written by one of her spiritual daughters of the convent at Stone, the author of *Christian Schools and Scholars*, and edited by Dr. Northcote; but it is now, we regret to say, out of print.

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THE CHURCH.—Whoever shall dare to injure the Church committed to my feeble care, I will resist with all the might God has given me, even to ruin and exile; and I will smite him with the spiritual sword until satisfaction is made. The sword pierces towns, throws down bulwarks, and destroys all that rise up against Christ's humility or invade the heritage bought with his blood. It is a sword which poverty retemper, which exile cannot break, which no prison is able to fetter.—*St. Yvis, Bishop of Paris, to Count de Blois, 1104.*

## EDUCATION IN THE MIDDLE AGES.

GUIZOT errs in the sixth lesson of his *History of Civilization in Europe*, where he argues that the Church schools were meant only for the education of the clergy, and that the Church did nothing for the intellectual development of laymen. In her schools, which were nearly all monastic, the Church, on the contrary, offered instruction to all laymen who required it. But it can be easily understood that a great number, destined to war or agriculture, according as they were born nobles or peasants, felt no need for any great education. To reproach the Church with this is to reproach her for having submitted to the conditions of that social order over which she presided. One of the fundamental principles of this social order was that which obliged him who desired to devote himself to learning or the work of education to devote himself at the same time to the Church either as clerk or monk, so that he might be able to find in this vocation, first, a moral and intellectual discipline, and, secondly, a benefice which might supply the daily-needs of a learned life at a time when no one enjoyed the products of any literary property. This identity between the ecclesiastical calling and the profession of letters or science was perfectly expressed in old French by the word *clergie*, which signified *science*, as the word *clerc* meant a man of education. The same identification of the two words *science* and *clergy* is found in the German language at the present day, in which the term *lay* is used in a sense of strange to a science, art, or trade of any kind. It is well known that ancient German society was divided into three orders or estates thus qualified—*Lehrstand*, *Wehrstand*, *Noehrstand*—literally, the order of teachers, the order of defenders, the order of providers for the other two and itself; or, in other words, the clergy, the nobility, and the people.—*Montalembert*.

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PRIDE, like the thistle, is the only plant that grows in barren soil.



### CHARLEMAGNE.

CHARLEMAGNE (whose name is formed from combining the two Latin words "Carolus Magnus"—Charles the Great), son of Pepin, King of the Franks, was born in the castle of Salzburg, in Bavaria, about the year 742. After the death of his father, in 768, and of his only brother, Carloman, in 771, he became the sovereign of all France and of nearly one-half of Germany. After several just and victorious wars against the Saxons, Saracens, and Lombards, in Germany, Spain, and Italy, Charles, who had everywhere protected religion and shown himself an enlightened and devoted son of the Church, was solemnly crowned Emperor of the West in St. Peter's at Rome, by Pope Leo III., on Christmas day, A.D. 800. He was then the legitimate and

undisputed master of the greater part of Europe. He died, full of years and good works, in the month of January, A.D. 814, and was buried with extraordinary pomp, amidst the veneration of the faithful, which has continued ever since, in the cathedral at Aix-la-Chapelle. Charlemagne was the regenerator of Western Europe after the fall of the Roman Empire. He was the civilizer and instructor of many nations, adding to the fortunes of a successful conqueror the qualities of a wise legislator and Christian statesman. One of the most famous of English historians is obliged to acknowledge, although unfavorable to the genius and virtues of a Catholic ruler, that "the appellation of *great* has been often bestowed, and sometimes deserved, but Charlemagne is the only prince in whose favor the title has been indissolubly blended with the name."

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**THE ROCKY MOUNTAINS.**—The region of the Rocky Mountains was early visited by Jesuit missionaries, who gave to this great Western range the first approach to its present name, *Montagnes des Pierres Brillantes*, which is found in Bellion's map of North America, published in Charlevoix's *History of New France* in 1743. The name of "Rocky Mountains" first appears on a map of Morse's *American Geography*, dated 1794; while in the text of that of 1789 the range is still called the "Shining Mountains."

**THE ENGLISH GUINEA.**—This famous English coin, which, however, is no longer issued, obtained its name from the gold from which it was made having been brought from the Guinea coast by the traders of the African Company. The first notice of this metal was in 1649, during the Commonwealth, when, on the 14th of April of that year, the Parliament referred to the Council of State a paper presented to the House concerning the coinage of gold brought to England in a ship lately come from "Guiny," for the better advancing of trade. But it was only in the reign of Charles II., in 1663, that the name was first officially given to this coin.

"GRACE, not controversy, converts men."



REV. CHARLES I. WHITE, D.D.

FATHER WHITE was born in the city of Baltimore Feb. 1, 1807. At an early age he was sent to Mount St. Mary's College, Emmittsburg, where he made his preliminary studies, after which he went to Paris and finished his course at St. Sulpice, and was ordained priest in the Cathedral of Notre Dame, by the Archbishop of Paris, on the 5th of June, 1830.

After his ordination he returned to Baltimore, and was appointed assistant pastor of St. Patrick's Church, Fell's Point. He remained here till 1833, when he became assistant at the cathedral, Baltimore, and rector in 1842. From 1843 to 1845 he was professor at St. Mary's Seminary, as well as pro-

fessor of moral theology in St. Mary's College, both in Baltimore.

In 1845 he was appointed pastor of St. Vincent de Paul's Church, Baltimore, but he resigned the position in 1846. He was created doctor of divinity in 1847, and was given charge of a church in Pikeville. Here he erected a handsome little church, and remained its pastor until 1857, when he received the appointment as pastor of St. Matthew's Church, Washington, D. C., in which position he continued until his death, which occurred April 1, 1878, at the age of seventy-two years. His death was not unexpected, for he had been ailing for some months, and the last Mass he said was for the repose of the soul of Archbishop Bayley.

Dr. White was a man of scholarly attainments, and a lover of literature. While in Baltimore he compiled and edited for many years the *Catholic Directory*. He was also one of the founders of the *Religious Cabinet* in 1842, and a year later, when the name was changed to the *United States Catholic Magazine*, he entered into its editorial labors with renewed spirit. In 1845 he was joined in the editorship by Very Rev. M. J. Spalding, of Louisville, afterwards Archbishop of Baltimore. This was really the pioneer Catholic magazine of this country.

He afterwards edited with his usual ability the *Metropolitan*, and in 1849 he started the *Catholic Mirror* newspaper, to which paper we are indebted for the facts contained in this sketch.

He was the author of the *Life of Mother Seton, Mission and Duties of Young Women*, a translation of Châteaubriand's *Genius of Christianity*, a prayer-book called *The Secular Office*. He revised and edited Balmes' *Catholicity and Protestantism*, and contributed the sketch of the origin and progress of the Catholic Church in the United States for *Darras' Church History*. It will thus be seen that few men have done more to adorn the Catholic literature of the country than the venerable Father White.

During his long connection with St. Matthew's Church, Washington, he enlarged the pastoral residence, built a parochial school-house, erected St. Stephen's Church, and secured a chapel for the use of the colored people, established

a home for aged colored women, beautified his church, established St. Anne's Infant Asylum, introduced the Society of St. Vincent de Paul into Washington, built St. Matthew's Institute, secured the services of the Brothers of the Christian Schools and of the Sisters of the Holy Cross as teachers.

It is with regret we part with so many pioneers in the field of Catholic literature, but one by one they are going from us. Let us hope we shall have as able men to take their place.

## MEDICAL CHARITY IN PARIS IN THE SEVENTEENTH CENTURY.

THE following advertisement of the seventeenth century gives an idea of the piety and charity of the physicians in Paris at that time :

*"Jesu Maria.*

"Catholic charity of the Doctors of Medicine of the faculty of Paris for poor sick people.

"After the devout celebration of the Holy Mass and the recitation of the Litanies of the most sacred Virgin Mary, Mother of God, and the invocation of the saints who by profession and charity during their lives exercised the practice of medicine—which holy Mass is sung every Saturday in the chapel of the faculty at ten o'clock in the morning, after which will be said the before-mentioned litany and prayers :

"All poor sick people are notified and invited on the part of the dean and doctors of the faculty to come between ten o'clock A.M. and noon every Saturday in the year to the upper hall of the college of medicine, Rue de la Boucherie, near the Place Maubert, to be examined by the doctors appointed for the purpose, who, according to the accustomed charity ordered by the dean of the faculty, will consider the case of all the poor sick, whoever they may be, and from whatever town or country they come, what malady they have, and give to the said poor their consultation and prescriptions of régime and remedies that are proper and suitable by writing, and even furnish them, according to the power and small means of the faculty, with the necessary medicaments, drugs, and compositions, faithfully prepared :

"The whole holily and conscientiously done for the greater glory of God and the aid and solace of the public and of all poor persons afflicted with disease.

"This holy exercise of Christian charity has been practised and continued for several years, and will, God aiding, be continued with affection, piety, and diligence.

"Thus resolved and decreed by order of the deans and doctors of said faculty.

(Signed) GUILLAUME DU VAL,

*"Dean of the Faculty of Medicine at Paris, 1642."*



**DENIS FLORENCE MACCARTHY,**

*POET-LAUREATE OF IRELAND.*

WE have selected for our present brief notice the best living literary exponent of the Irish race—the ablest, most genial, most gifted, and most devoted advocate of the faith and the nationality of Ireland. Men may differ as to the relative merits of the many political leaders, whether accepted or supposed, amongst the various patriotic sections that, unhappily, claim the sympathies or the support of the Irish race at home or abroad; but, we venture to hope, opinion is concurrent and general that no living Irishman has done more sterling literary service to the cause of the dear old land than the graceful, the beloved Denis Florence MacCarthy,

the popularly-crowned poet-laureate of Ireland. Born in Dublin in 1820, the son of a tradesman, yet he comes of a noble stock, the MacCauras, or MacCarthaighs, kings of Desmond, or Southwestern Munster, where they royally reigned a thousand years, "Ere Norman foot had dared pollute her independent shore." Nurtured in the faith of St. Patrick, and inheriting all the ardent traditions of his proud race, though born a civil helot, young MacCarthy, while still a legal slave, felt the fire of a freeman from his childhood. Mononia has produced some of the greatest men of the Celtic race, from Brian of Kincora to O'Connell of Derrynane. In arms, in arts, in literature, in patriotism, in devotion to church and country, Munster, through every phase of the checkered history of Ireland, has occupied a foremost position. Cormac MacCullinan, archbishop and king of Cashel, the martyred Archbishop O'Hurly, the patriotic bishops of Ross and Emly, with the myriads of saints of Mononia, attest the fidelity to church and fatherland of loyal Thomond, of gallant Dalcassia, and of deep-valleyed Desmond. O'Connell and Curran typify its oratory and its patriotism; Maclise and Barry represent its artistic genius; Maginn, Mahony (Prout), Davis, Callinan, Griffin, and Aubrey de Vere its literary fame, culminating in MacCarthy; while Moore, whose father was born in Kerry, may justly be claimed by Munster. In Celtic lore, history, and archæology the names of Geoffrey Keating, O'Sullivan Beare, and Eugene O'Curry cover the ground for three centuries of the gifted men whose pens have vindicated the ancient glories of Ireland.

Denis Florence MacCarthy, having received a thoroughly Catholic education, entered Trinity College, Dublin, with a view of proceeding to the Irish bar, to which he was called January, 1846; but he never practised, diffidence in character, hesitancy in speech, and lack of oratorical gifts, apart from want of sympathy with forensic studies, having led him to abandon the bar for the more congenial pursuits of literature. When the *Nation* newspaper was started, October, 1842, at the opening of the brilliant but evanescent era of Repeal, MacCarthy threw his ardent young soul into the enterprise. The intimate associate of Duffy, Davis, Dillon,

Mitchell, Martin, Williams, John O'Hagan, McGee, Meagher, Smyth, and others, he was one of the earliest, most constant, and most able contributors to the *Nation*. Second only to Davis, MacCarthy, in the number, frequency, and ability of his poetic contributions, was the life and soul of the spirit-stirring national movement up to the death of O'Connell, in 1847.

We have some of these contributions embodied in *The Book of Irish Ballads*, edited by MacCarthy, the introduction to which is a gem of matchless excellence. With a modesty peculiarly his own, MacCarthy included only a few of his own ballads. They contain, however, such beautiful pieces as "The Bay of Dublin," "The Pillar Towers of Ireland," "Waiting for the May," "Kate of Kenmare," "To the Memory of Father Prout," and "Derrynane," which he visited in 1844, when O'Connell was still alive.

When the Irish Catholic University was opened, in 1854, under Cardinal Newman, Denis Florence MacCarthy was appointed Honorary Professor of Poetry in that institution, in connection with which he was a contributor to its distinguished serial, *The Atlantis*. In 1850 he published *Ballads, Poems, and Lyrics*, embracing translations from nearly all the modern languages of Europe, including some from André Chenier. In 1853 he published Calderon's dramas, in English assonante verse, with an introduction and notes. In 1857 he published *Under Glimpses, and other Poems*, and the same year *The Bell-Founder*, one of the ablest and most successful of his works. *Shelley's Early Life, from Original Sources*, he published in 1872.

These are MacCarthy's chief works, and in 1871 the British Government, recognizing his eminent literary ability, placed him on the Literary Civil List for a pension of \$500, as they had Scott, Moore, and others before.

Amongst the ablest of MacCarthy's productions are his *Centenary Odes* on O'Connell, in 1875, and Moore, in 1879, productions that are familiar to all American readers. On the occasion of the Moore Centennary Celebration last May MacCarthy was present, at the magnificent demonstration in the Exhibition Palace, Dublin, when Lord O'Hagan delivered his noble panegyric of Moore, and, at the unanimous

demand of the distinguished and crowded audience, the Lord Mayor of Dublin crowned Denis Florence MacCarthy as the "Poet-Laureate of Ireland."

Denis Florence MacCarthy married a Miss Donnelly, daughter of a wealthy trader in Dublin, by whom he had several children, one of whom is a nun in the Dominican Convent, Blackrock, near Dublin; but his wife died several years ago.

Amongst the modern writers of Ireland none has displayed greater genius, more devoted attachment to country, or more loyalty to faith than Denis Florence MacCarthy. On the occasion of his last visit to Dublin, in connection with the Moore Centenary, he was received by all classes with the honor, respect, and enthusiasm becoming his exalted genius and the glory that his admirable writings have shed on Ireland.

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THE old custom of processions in Rogation Week gave a sacredness to boundary-lines by stopping to pray or read the Gospel at certain trees which marked the limits, many of which are still preserved in England. These are called "Gospel-trees." Herrick alludes to them :

"Dearest, bury me  
Under that Holy-Oke, or Gospel-tree;  
Where (though thou see'st not) thou may'st think upon  
Me, when thou yearly go'st Procession."

SPEAKING of that knowledge which excites and troubles the mind, without satisfying it, Sir Thomas More says "it is better to be ignorant than have such knowledge"; for, he adds with much felicity of expression, "inordinate appetite of knowledge is a means to drive many a man out of his paradise, as it did Adam and Eve of old."

IN 1101 a Genoese fleet aided King Baldwin to take *Cæsa-rea* by assault, and was enabled to carry off in triumph, as its principal trophy, the sacred chalice in which our Lord consecrated his Blood on the night of the Last Supper.—*Montalembert.*

GRACE increases in proportion as man makes use of it.—*St. Catherine of Genoa.*

## THE CATHOLIC INDIAN MISSIONS.

THE Very Rev. J. B. A. Brouillet, director of the Catholic Indian Mission work, has issued a pamphlet, *with the imprimatur* of Archbishop Gibbons, giving a detailed statement of the "Work of the Catholic Indian Missions in the United States," of which we make the following synopsis :

It is estimated that the number of Indians in the United States is about 300,000, of which number some 106,000 are either Catholics or descended from Catholic parents. About 15,000 are Protestant, and the remainder are pagan. These Indians are located upon some two hundred different reservations, selected and set aside by the Government for the exclusive use of the Indians. On these reservations are seventy-two Indian agencies, having absolute control over the Indians and all their affairs, schools, and funds, as well as over such whites as the Government may employ to instruct the Indians and teach them the ways of civilization.

Since the year 1870 the Government has sought the aid of the several religious denominations in this work of civilizing the Indians. To this end it has confided the civil administration of each agency to the care of a particular denomination, which nominates to the Secretary of the Interior a person as agent, who is appointed on such nomination. Should the agent cease to enjoy the confidence of his denomination he is dismissed and another put in his place. The Government intends that the agent and all his employees shall be in full harmony with the spiritual work of the denomination controlling the agency. In 1870 the President announced that each agency would be placed under the control of that denomination which had heretofore been laboring among the Indians located at the agency, and which enjoyed their confidence. Had this just policy been carried out the Catholic Church would have been assigned more than all other denominations, for of the seventy-two agencies there were *thirty-eight* at which Catholic missionaries were the first to establish themselves. In place of the thirty-eight agencies, however, to which the Catholics were by right entitled, only *eight* were assigned to them, and the civil and

religious administration of the remaining thirty were confided to the different Protestant denominations. An examination of the following summary will show the gross injustice of this assignment (the order of mention, where more than one religion is named, shows the predominance of belief) :

*Indian Agencies in the United States assigned to the Catholic Church, and Agencies which, under the Peace Policy, should have been assigned to said Church :*

**Assigned to the Catholic Church :**

Tulalip Agency, Washington Territory, 3,950 Indians, all Catholic.  
Flathead Agency, Montana Territory, 1,821 Indians, all Catholic.  
Papago Agency, Arizona Territory, 6,000 Indians, all Catholic.  
Grande Ronde Agency, Oregon, 924 Indians, all Catholic.  
Umatilla Agency, Oregon, 837 Indians, all Catholic.  
Grand River Agency, Dakota Territory, 6,269 Indians, Catholic and pagan.  
Devil's Lake Agency, Dakota Territory, 1,020 Indians, Catholic and pagan.  
Colville Agency, Washington Territory, 3,349 Indians, all Catholic.

**Assigned to the Methodist Church :**

Yakima Agency, Washington Ter., 3,000 Indians, Catholic, Protestant, and pagan.  
Chehalis Agency, Washington Ter., 600 Indians, Catholic, Protestant, and pagan.  
Blackfeet Agency, Montana Territory, 14,600 Indians, Catholic and pagan.  
Round Valley Agency, California, 1,112 Indians, Protestant and Catholic.  
N. California Indians, California, Catholic and pagan.  
Mission Indians, California, 5,000 Indians, all Catholic.  
Hoopa Valley Agency, California, 725 Indians, Protestant and Catholic.  
Siletz Agency, Oregon, 1,058 Indians, pagan, Catholic, and Protestant.  
Alsey Agency, Oregon, 343 Indians, pagan, Protestant, and Catholic.  
Malheur Agency, Oregon, 1,200 Indians, pagan and Catholic.  
Milk River Agency, Montana Territory, 10,625 Indians, pagan and Catholic.  
Crow Agency, Montana Territory, 4,200 Indians, pagan and Catholic.  
Mackinac Agency, Michigan, Catholic and pagan.

**Assigned to the Congregationalist Church :**

Payallup Agency, Washington Ter., 577 Indians, Catholic, Protestant, and pagan.  
Skokomish Agency, Washington Ter., 875 Indians, pagan, Protestant, and Catholic.  
Neah Bay Agency, Washington Territory, 604 Indians, pagan and Catholic.

**Assigned to the Quaker Church :**

Pottawatonic Agency, Indian Territory, 1,336 Indians, Catholic.  
Osage Agency, Indian Territory, 2,828 Indians, Catholic.  
Quapaw Agency, Indian Territory, 452 Indians, Catholic.

**Assigned to the Presbyterian Church :**

Pueblos, New Mexico, 7,879 Indians, Catholic.  
Warm Spring, Oregon, 636 Indians, pagan, Protestant, and Catholic.  
Nez Percés, Idaho Territory, 2,807 Indians, pagan, Protestant, and Catholic.  
Navajoes, New Mexico, 9,114 Indians, Catholic, Protestant, and pagan.  
Menomonees, Wisconsin, Catholic and pagan.  
Mescaleros, Wisconsin, 1,895 Indians, pagan, Protestant, and Catholic.

**Assigned to the American Mission Association :**

La Pointe Agency, Wisconsin, 646 Indians, pagan and Catholic.  
Green Bay Agency, Wisconsin, 1,480 Indians, Catholic.

**Assigned to the Episcopal Church :**

Chippewas of Mississippi, Minnesota, 1,322 Indians, Catholic and pagan.

**Assigned to the Reformed Dutch Church :**

Pimas and Maricopas, Arizona Territory, 4,326 Indians, pagan and Catholic.  
Moquis, Arizona Territory, 1,700 Indians, pagan and Catholic.

The list does not include the great Sioux nation (about 40,000) nor the Alaska Indians (about 35,000).

Some of the missions so assigned had for centuries been exclusively Catholic, and Catholic Indians to the number of about 80,000, who were distributed among these thirty agencies, thus passed under Protestant control. The faith of these Indians is, in the present condition of affairs, in imminent danger, for to faithfully execute the spirit and letter of the policy it is necessary for the entire *personnel* of the agencies, from the agent to the lowest employee, to be in active sympathy with the Protestant mission charged with the spiritual affairs of the Indians, and they will thus be influenced to abandon the Catholic faith and doctrines.

To ward off this danger the work of the Catholic Indian Missions was begun, its object being "the preservation of the faith among the Indians heretofore converted to Catholicity, and the Christianizing and civilizing of all Indian tribes in the United States." The organization is composed of "a Bureau, executive in its character, which performs all the functions required by these objects," and "an association which by its contributions furnishes the necessary funds to carry on its labors. The Bureau is composed of persons designated by the Archbishop of Baltimore; the association is composed of persons who contribute one dollar or more per year to the work of the mission. A mass is said every month for all contributors, and plenary indulgences may be gained at certain times. His Holiness Leo XIII. (as did the late Pope Pius IX.) has bestowed his apostolic benediction upon the members of the association.

The Bureau now has over four hundred Indian children in its boarding and day schools at the agencies under its control, besides a model-farm school, and more than twenty thousand Indians are taught habits of industry and the Christian virtues.

The work has received the approval of Cardinal Simeoni, prefect of the Propaganda, as well as that of the archbishops and bishops of the United States. Father Brouillet's address is Lock Box 60, Washington, D.C., where he will be glad to receive donations for the work, or he may be addressed for information.

## THE MIDNIGHT MASS.

THE snow lies thick on the convent-roof,  
And the midnight moon looks cold ;  
But the stars shine out with a joyous light,  
As they shone on that night of old.

And the angels come, and the angels go,  
Shooting past the tall church-spire,  
While the troops who throng to the midnight Mass  
Still think they are stars of fire.

The nuns have watched, with their voiceless prayer,  
Since the bells rang the Vesper chime ;  
They may not sleep, and they will not rest,  
At this blessed Christmas time.

And the bells ring out so sweet and low,  
The bells of the Midnight Mass,  
And the pleasant angels stop and smile  
At the music as they pass.

It is the blessed Christ His Mass,  
For the blessed Christ is born  
Anew in the hearts of His faithful ones  
On every Christmas morn.

So the faithful watch, and the faithful pray,  
Till the midnight hour is rung,  
And then, with *Kyrie* and *Gloria*,  
The Christ His Mass is sung.

And then all down the cloister dim  
They go, the Christ to see,  
As he lieth, a Babe, in His Mother's arms,  
And smileth so tenderly.

We did not hear the angels sing,  
But we *felt* that they were there ;  
For gushings strange, such as music brings,  
Came over us at prayer.

We had a hundred things to say,  
And a hundred loves to give ;  
Fain would we never go away,  
But with that sweet Christ live.

That little crib is so dear to see,  
The little Christ so bright,  
We wish that the morn would never come  
That ends our Christmas night.

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A GENTLEMAN being rallied too pointedly in the presence of Dr. Grant, Catholic bishop of Southwark, England, on the carelessness of his dress, the bishop, perceiving he did not like it, to divert the attention of the company, suddenly inquired : " How many neckties had Job, and what became of them ? " Everybody having given it up, he replied : " Three wretched comforters, and they were all worsted."

AN old rhyme thus speaks of the blessing of the lambs for the pallium :

" For in St. Agnes' church upon this day, while masse they sing,  
Two lambs as white as snow the nonnes do yearly use to bring ;  
And when the Agnus chaunted is, upon the altar he  
(For in this thing there hidden is a solemn mystrie)  
They offer them. The servants of the Pope, when this is done,  
Do put them into pasture good till shearing-time be come.  
Then other wool they mingle with these holy fleeces twaine,  
Whereof, being sponne and drest, are made the Pals of passing gain."

IN the old comedy of " Lady Alimony " it speaks of

" Throwing cudgels  
At Jack-o'-Lents or Shrove-cocks,"

alluding to a barbarous old custom of throwing at a cock tied to a stake at Shrove-tide, said to be for that animal's participation in the crime of St. Peter in denying his Master :

" May'st thou be punished for St. Peter's crime,  
And on Shrove Tuesday perish in thy prime."

This custom used to prevail in Ireland, and he who stunned the cock so as to pick him up while down carried him away as his prize.

## AN UNWRITTEN CHAPTER OF '98.

OF the army of patriots enrolled in the ranks of the United Irish army in the county of Down none was more respected than Harry Munroe and Bartholomew Teeling. Munroe was an Episcopalian, fondly attached to his church, and Teeling was a Catholic. Both were shopkeepers in the town of Lisburn, and both had been members of the Volunteers. When that body had been ignominiously put down by a tyrannical government both felt a full share of the general indignation at imperial ingratitude. In several points of character these gentlemen were much alike, but Munroe was less mercurial than his younger friend Teeling, and had strenuously opposed many of the propositions introduced by the more excitable members of the fraternity. At no period of the insurrection had he contemplated taking the field against the royal troops, and until a few days before the fight at Ballynahinch he attended to his business as usual; but at the last moment he was unexpectedly called on to take the command of the Irish army, and, looking upon the call as a matter of honor, he accepted it, without for a moment waiting to consider the magnitude of the responsibility he was about to undertake.

The battle of Ballynahinch was fought on the 13th of June, and Munroe's followers were scattered like sheep; but though sadly broken down by fatigue and dispirited by defeat, the unfortunate general was among the last to leave the field. For several days he roamed about the country, and, though well known by many of the farmers, the large rewards offered for his apprehension failed to induce any of them to betray the secret of his hiding-place. Finally he ventured into a small farmstead belonging to a man named Holmes, whom he had often served in business matters. Munroe gave Holmes all the money he had, £5, and a parcel of shirts, to conceal him for some days until the opinion of the Government should be known as to the prospects of pardon. To this proposal the fellow not only agreed, but he expressed the utmost sympathy for the misfortunes of the fugitive. Making sure of the cash and the shirts, he gave

**Munroe** food, and placed him, as the fugitive had been led to hope, in a secure retreat. But Holmes had never intended to keep faith with his captive ; his only thought was how to make the most of the secret. With this view he at once set off and gave information at the next military station, and four men of the Black Troop of yeomanry were despatched to make the arrest, and soon after marched their prisoner into Lisburn. Munroe was immediately tried by court-martial and sentenced to death, which was carried out the same day. A temporary gallows was erected in front of the shop of which Munroe was proprietor, and here he was hanged and decapitated. A dragoon seized the bleeding head and flung it into the air, shouting, "There goes the head of a traitor !" Munroe's head was afterwards stuck on a pike and placed in front of the market-house, the military authorities carrying out a custom as barbarous as any ever practised by the most savage tribe of New-Zealanders. Some weeks afterwards a Scotch nobleman passing through the town, feeling shocked at the disgraceful spectacle, had the head taken down and interred in the same grave that contained the other portion of the mutilated body.

Believers in the doctrine of retributive justice will find much material to strengthen their faith in the after-history of the men who captured Munroe and received a handsome reward for their "loyalty." It is a remarkable fact that, although each of the four yeomen who made the arrest had some property at that time, they afterwards became miserably poor, and the longest-lived of the four was a mere pauper at the time of his death. Holmes, the betrayer of Munroe, was held in contempt and scorn by people of every class and creed in his own neighborhood. From the day he violated his pledge of honor to the last hour of his life he was despised for his deceit and denounced for his treachery, and, after dragging out a miserable existence, he died as he had lived—a wretched outcast.

How different from Holmes was the man Armstrong, who was arrested on suspicion only ! Several letters were found sewed up in the lining of his vest which proved he had been engaged in the proceedings of the insurgents. A court-mar-

tial was at once held ; he was found guilty and sentenced to die. In the hope of exacting information from the condemned man he was told that, if he gave information regarding the insurgent leaders, his life would be spared and a large reward bestowed on him. To strengthen this proposal his wife and two children were sent to him, and the poor woman, on her knees, implored him to accept the terms. Terrible was the struggle of the poor fellow under this trying ordeal ; but after a moment his firmness returned with renewed strength, and no inducement could prevail to exact information to inculcate his comrades. " My life," said he, " is only one, and God will watch over my widow and children. Were I to become informer torrents of blood would be shed, numbers of wives would be made widows, and hundreds of children be left fatherless. In after-days many persons may brand me as a rebel, but no will dare say I was a traitor." In a few hours Armstrong was in his grave. His death was that of a hero.

No execution in Ireland at that period excited more sympathy than that of Henry Joy McCracken, who commanded the insurgent army at the battle of Antrim, on the 7th of June. Shortly after the event, and when the remnant of his forces had all disappeared, McCracken found shelter in Island Magee ; but, tiring of the life of an outlaw, he surrendered to the commander of the garrison. He was at once tried by court-martial and condemned to die. The local government organ of that date said : " He was found guilty, and at five o'clock he was brought from the artillery barracks to the place of execution. Having been attended in his cell by a clergyman, he was only a few minutes from the time he came out till he was launched into eternity." The author of *Ireland and her Staple Manufactures* thus describes the scene at the execution : " McCracken surrendered himself on the morning of the 17th of July. A court-martial was at once held, and he was condemned to die that afternoon. His sister, Mary McCracken, had been persuaded by a sanguine friend that if she gave a certain sum to the executioner that functionary could so discharge his terrible duty as to save the life of the condemned. With a woman's devotedness, and more than a woman's faith, she caught at the idea, had

the money conveyed to the executioner, and at the fatal moment when her brother mounted the scaffold she stood beside him, resolute in her hopefulness, and with a spirit strong and heroic as his own. As McCracken was on his way up the ladder that led to the rudely-constructed gallows he saw Mr. Boyd among the crowd, and, beckoning to that gentleman, said in a low tone : 'Take poor Mary home.' His friend had almost to drag the fond sister from the terrible scene, and on reaching her own house she learned that all was over. In a short time afterwards the body was conveyed home, where medical friends were in waiting to try and resuscitate life ; but the hangman, who had pocketed the secret service money, had so effectually done his work of death that all their efforts were in vain." Such was the end of a man who had been one of the most effective builders of the great fabric of manufacturing industry in Ireland,\* and who, under other circumstances, might have been one of the most useful and brightest ornaments of society. Teeling, who some time previous shared the same cell with him, and who was also executed, speaks of McCracken with the greatest admiration. Lively, generous, sincere, he bore privations with firmness and cheerfulness.

It was the writer's privilege to be on terms of friendship with Miss McCracken, sister of the patriot, Henry Joy McCracken ; and well he remembers the interest taken by that lady in the "troubles" of '48, and how eagerly she watched for news regarding the movement which terminated in Smith O'Brien's unfortunate cabbage-garden fiasco ; but no mention was ever made, during several years' acquaintance, of her own sad experiences of '98. Miss McCracken lived to a ripe old age, spending her time and money in works of charity in her native town. Her death was the cause of mourning in hundreds of families which she had befriended, and in many benevolent institutions in which she was an active and zealous worker for many years.

Among those implicated in the "treasonable" proceedings of '98 were several ministers of the Presbyterian denomination in the north. The Rev. James Porter, of Grey Abbey,

\* The father of Henry Joy McCracken was the first to introduce the cotton-spinning trade into Ireland.

was condemned by sentence of a court-martial at Newtownards, and executed in front of his own house, on his meeting-house green, on the 2d of July. Two of Mr. Porter's sons emigrated to America after their father's execution, and one of them, the Hon. Alexander Porter, was the only Irishman in the Senate of the United States—where he represented the State of Louisiana—for many years. The other son occupied the honorable position of attorney-general for the same State. Rev. Archibald Warwick was executed at Kirkcubbin in October. Rev. Daniel English was convicted in Ballymena of complicity in the outbreak, and was immediately conducted from the guard-house in that town to his own place, a distance of four miles, dressed in his grave-clothes and accompanied by a large concourse, who joined together in singing the 119th Psalm. He was executed on the bridge of Connor. Many other members of the ministry were kept a considerable time in confinement, and ultimately “permitted” to emigrate.

For sixty-two years the secret of the name of the recipient of the blood-mony, the man who “sold” Lord Edward Fitzgerald, was preserved, and all the efforts of journalists and sympathizers of the betrayed nobleman in Ireland failed, till Dr. Madden, after much research, unearthed the secret, which he makes known in the last edition of his excellent work on the United Irishmen. The following is the recommendation of Lord Cornwallis, Lord Lieutenant of Ireland, to the Secretary of State for the remuneration and pension to the informer: “Francis Higgins, editor of the *Freeman's Journal*, was the person who procured for me all the intelligence respecting Lord Edward Fitzgerald, and got — to set him, and has given me much information.”\* The Secretary of State was thereupon authorized to pay the scoundrel Higgins £1,000 reward, prompt payment, and £300 a year pension for life. The memorandum of the betrayal and payment of the blood-money is still preserved in Dublin Castle. But while Dr. Madden succeeded in discovering without a doubt that Higgins was the person who gave the information to the Government which led to the arrest and murder of Lord Edward, the name of the villain who “set”

\* Cornwallis's “*Memoirs*,” vol. iii. p. 319.

and betrayed the young nobleman and gave Higgins the information in the first place still remains a secret, and in all probability never will be known. Madden, in his *Irish Periodical Literature*, closes his notice of the editor of the *Freeman* as follows: "Close to the tomb, pompously inscribed, in Kilbarack church-yard, of a man of infamous notoriety for his vices and his crimes—Francis Higgins, the editor and proprietor of the *Freeman's Journal*, the sham squire, the trafficker in blood, the recipient of the thousand pounds secret-service money for the betrayal of Lord Edward Fitzgerald—the remains are deposited of a faithful servant of God, a venerated priest of the diocese of Dublin, the Rev. Dr. John Sweetman, whose name, calling, and time of decease are simply recorded on a plain headstone over his humble grave."

And after three-quarters of a century the mystery surrounding the name of the executioner of Robert Emmet has at last been unveiled. On August 5, 1878, an extremely old man (99 years) died in the workhouse at Ballina, Mayo County, and was consigned to a pauper's grave. His name was Barney Moran. He was a native of Dublin, and so long as he was able to tramp about he made a livelihood as a professional itinerant ballad-singer. On his deathbed he made a singular revelation to the doctor, master, and chaplain of the workhouse. Moran's statement was to the effect that he was on duty at Portobello barracks on the evening of September 19, 1803, when an emissary from Major Sirr came and offered him a considerable sum if next morning he would officiate as hangman for Emmet. On the morning of September 20, 1803, Barney Moran stood on the platform in Thomas Street, directly opposite St. Catharine's Church, with Emmet beside him, pinioned and standing beneath the gallows. The story runs that Emmet expected a rescue, and gazed about him long and wistfully, as if trying to read hope in the upturned faces of the crowd. He protracted his preparations as long as possible. Even with the halter around his neck, in answer to the executioner's question whether he was ready, he several times exclaimed: "Not yet, not yet!" At length the executioner, weary of waiting, turned him off with the words "not yet" coming from his

lips. He quitted the army, and, after a wandering life of hardship and privation for half a century, exactly seventy-five years after Emmet's execution his executioner found a pauper's death and a nameless grave. Truly another instance of retributive justice !

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**TWELFTH CAKE.**—It was an old English custom to have a Twelfth Cake for the Epiphany, in which a bean was inserted. This was divided among the family, and the one to whom the bean fell became king for the day. This custom is still kept up in some parts of France. Sometimes there were two beans, and the queen as well as king was expected to keep up her character for the day. We read of Mary, Queen of Scots, keeping this pastime in 1563, with only one bean in the cake as a queen, in compliment to herself. One of the queen's Marys drew it—Mary Fleming—and the queen arrayed her in her own robes, that she might preside at the festivities of the night.

**CARDINAL RICHELIEU** may justly be considered the creator of the French navy. When he first attained to power the nation did not possess a single vessel of war fit for service. He established schools of pilotage and marine artillery, and published a complete maritime code. In a few years he created a fleet capable of coping with the fleets of England.

It is undeniably a solemn moment under any circumstances, and requires a strong heart, when any one deliberately surrenders himself, soul and body, to the keeping of another while life shall last ; and this, or something like this, reserving the supreme claim of duty to the Creator, is the matrimonial contract.—*John Henry Newman.*

**LIEVEN**, an Irishman, the monastic apostle of Flanders in the seventh century, invoked the Muses in verse, which he dictated during the laborious journeys destined to end in his martyrdom ; he boasted of having drunk of the Castalian spring, and of knowing how to touch the Cretan lyre.—*Montalembert.*

**ARCHBISHOPS AND BISHOPS OF THE UNITED STATES, OCT., 1879.**

**ARCHBISHOPS.**

NAME.	ARCHDIOCESE.	RESIDENCE.
John Cardinal McCloskey, . . . . .	New York, . . . . .	New York.
Most Rev. James Gibbons, D.D., . . . . .	Baltimore, . . . . .	Baltimore, Md.
Francis N. Blanchet, D.D., . . . . .	Oregon, . . . . .	Portland, Oregon.
C. J. Seghers, Coad., . . . . .	St. Louis, . . . . .	St. Louis, Mo.
Peter R. Kenrick, D.D., . . . . .	Cincinnati, . . . . .	Cincinnati, Ohio.
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ST. MARTIN, having occasion to visit Rome, set out to perform the journey on foot. Satan, meeting him on the way, taunted him for not using some conveyance suitable to a bishop. The saint instantly changed the old serpent into a mule, and, jumping on its back, trotted comfortably along. Whenever the beast slackened its pace St. Martin excited it to full speed by making the sign of the cross. At last Satan, utterly defeated, exclaimed :

"Signa te Signa : temere me tangis et angis ;  
Roma tibi subito motibus ibit amor."

That is : "Cross, cross thyself ; thou plaguest and vexest me without necessity, for, owing to my exertions, thou wilt soon reach Rome, the object of thy wishes." This distich is one of those literary curiosities called a palindrome ; that is, it is the same whether read backwards or forwards. *Angis* at the end of the first line read backwards forms *signa*, and so on, the other words reversed. Martinmas is associated with good cheer, as it occurs when the harvests are gathered in, the wine made, and cattle are killed for winter. Geese are killed on this day in France, as at Michaelmas in England. In Scotland and the north of England a fat ox is called a mart, probably from Martinmas, when cattle are ready to slaughter.

" And Martilmas beef doth bear good tack  
When country folk do dainties lack,"

says Tusser's *Husbandry*.

The French proverb says :

" A la St. Martin  
Tue ton porc fin,  
Invite ton voisin "

" On St. Martin's day  
Thy fat pig slay,  
And make thy neighbor gay."

Many inns were called St. Martin's, for his name was synonymous with good cheer.

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ABSTINENCE CONDUCTIVE TO OLD AGE.—It is said that St. Anthony lived to the age of 105 on twelve ounces of bread and water daily, and James the Hermit to the age of 104. St. Epiphanius lived thus to 115 ; Simeon the Stylite to 112 ; and Kentigern, commonly called St. Mungo, to 185 years of age.—*Spottiswood*,

## REMINISCENCES OF MISSIONARY DAYS IN SCOTLAND.

THE late Mr. Matthieson, a missionary priest in the north of Scotland for nearly fifty years, combined in a rare degree apostolic piety and zeal with a racy humor which sometimes disposed his Presbyterian neighbors to cultivate his society. He died in 1828, but one or two characteristic anecdotes of him are still remembered. In the service of his scattered flock he used to ride a piebald pony, which came to be familiarly known up and down the district of country around the mouth of the river Spey. The pony was worn out before his master, and Mr. Matthieson soon appeared on another mount. A dissenting minister, whose door the priest often passed, and never without stopping for a little friendly chat, came out and asked him what had become of the "pyet sheltie." The priest had to tell him that it was dead. "Weel," rejoined the minister, "he was an auld and faithful servant, and ye wad nae doot gie him a' the offices of the church." "Na, minister," said the priest, "I didna do that; for ye see he turned 'Secceder,' an' he was buried like a beast"—that is, without prayer or rite.

On another occasion Mr. Matthieson, for some reason, thought proper to decline an invitation to dinner at the house of a "laird," or small squire, at whose table he had been often previously welcome. When the "laird" pressed him to account for his declining to come, the priest answered, "Ye ken [know] an' I ken; but, laird, God kens."

Mr. Matthieson's predecessor in the mission of Achenhalrig, near Fochabers, in Banffshire, was Dr. Alexander Geddes, an eccentric character, who afterwards settled in London and projected a new translation of the Old Testament, which, however, never advanced further than the Pentateuch. His predecessor, again, was a man of primitive piety and tried endurance. Mr. John Godsmann had to face all the obloquy that fell on the Catholic religion for years after the last Stuart rebellion in 1745. For many months after the battle of Culloden he never slept two nights in succession at

the same place, to elude the pursuit of Cumberland's soldiers. Mass used to be celebrated at midnight, in garrets provided with storm-shutters, to conceal the smallest glimmer of light from the lynx-eyed neighbors. The place and time of the next celebration was secretly communicated to the handful of Catholics scattered about the "Enzie" of Banff. The priest used on those rare occasions to consecrate particles for the communion of the sick; and it was part of his preparation for Mass to implore the divine direction as to the number of such communions likely to occur before he had another opportunity of making provision for the spiritual necessities of his people. Stories almost without end might be related in illustration of those not very remote, yet almost forgotten, times. Honor to the quiet heroism that stood by its duty, and maintained the continuity of religious observances through every peril, till the arrival of more propitious days!

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#### LINES ON A WATCH.

MARK the rapid motion  
Of the timepiece; hear it say,  
"Man, attend to thy salvation;  
Time doth quickly pass away.

Why heedless of the warning  
Which my tinkling sound doth give?  
Do forget, vain frame adorning,  
Man, thou art not born to live."

---

THE WASHINGTONS.—Alban Butler, the learned author of *The Lives of the Saints*, was a kinsman of George Washington. Simon Butler, of Apeltree, Northants, England (Alban's ancestor), married Barbara, the seventh daughter of Lawrence Washington, the great-uncle of our first President. The manor of Sulgrave, which once belonged to the priory of St. Andrew in Northamptonshire, was granted in 1539 to Lawrence Washington, an ancestor of George Washington, but the family only held it for three generations. The historian of the county says that the ill-fortune commonly said to attend those who held confiscated church property proved true in this case. Before the fatal *third generation* passed they had to sell the estate and put themselves under the protection of the Spencer family.

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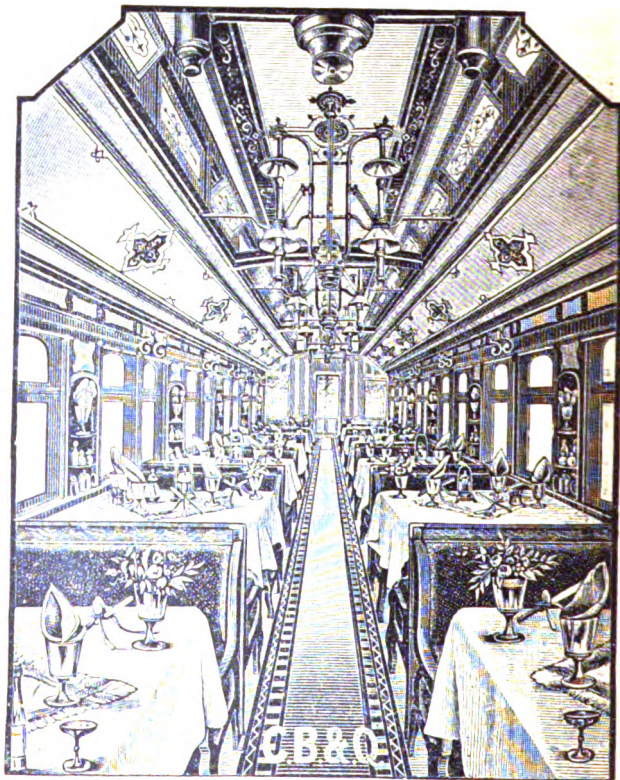
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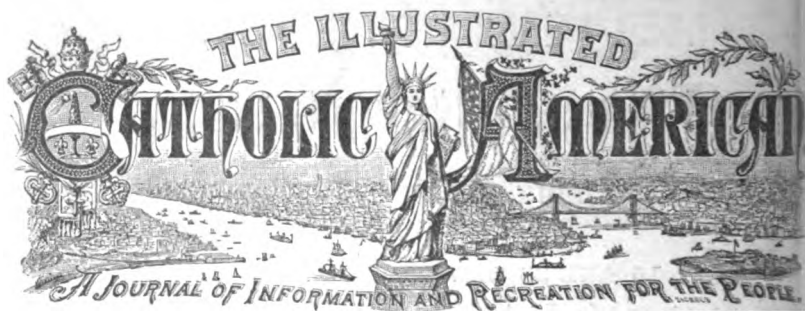
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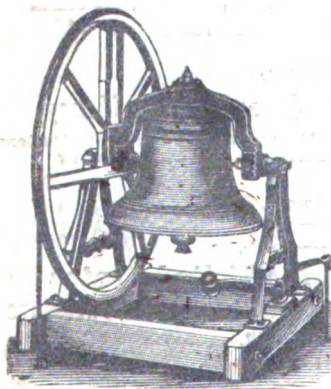
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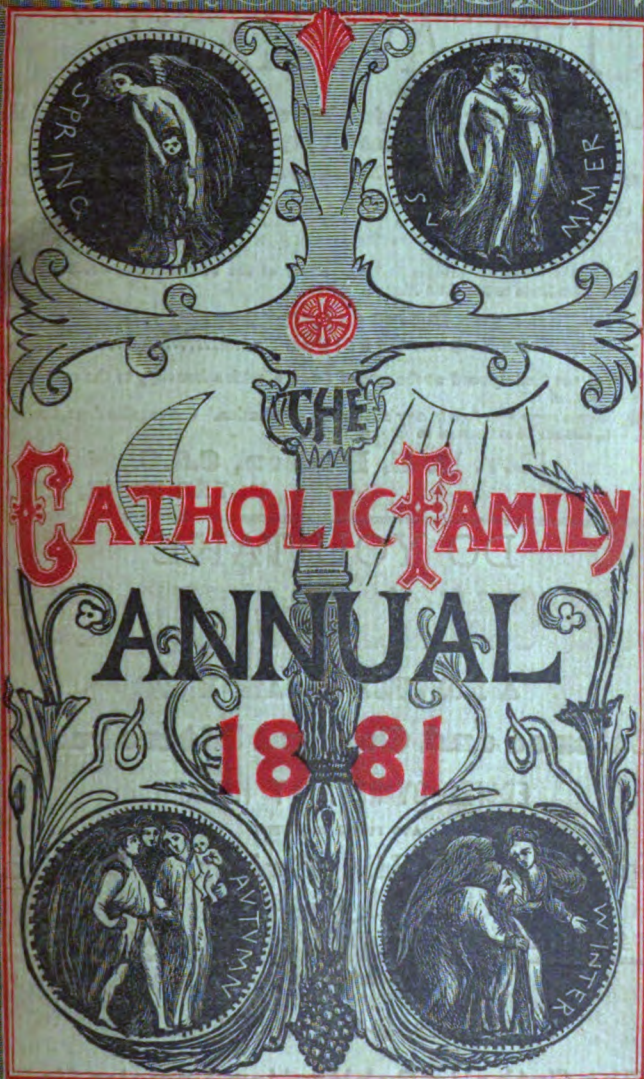
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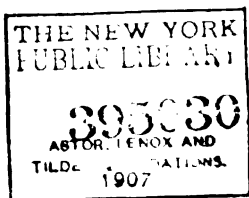


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### *Eclipses for 1882.*

There will be two eclipses this year, both of the Sun :

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### *Morning Stars.*

Venus, until Feb. 20, after Dec. 6.  
 Mars, after Dec. 10.  
 Jupiter, after May 30, until Sept. 1.  
 Saturn, after May 6, until August 18.

### *Evening Stars*

Venus, after Feb. 20, until Dec. 6.  
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 Jupiter, until May 30, after Sept. 1.  
 Saturn, until May 6, after August 18.

### *Planets Brightest.*

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Septuagesima Sunday.....	Feb. 5	Easter Sunday .....	April 9
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Ash Wednesday .....	Feb. 22	Ascension Day .....	May 18
Quadragesima Sunday.....	Feb. 26	Whit Sunday.....	May 28
Mid-Lent Sunday.....	March 19	Trinity Sunday.....	June 4
Palm Sunday.....	April 2	Corpus Christi .....	June 8
Good Friday .....	April 7	First Sunday in Advent.....	Dec. 3

**DAYS OF OBLIGATION TO ABSTAIN FROM WORK.**

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

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[NOTE.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

**ABSTINENCE DAYS.**

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A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation' from the 1st Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

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LETTERS, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. *Registering* letters, 10 cents additional. *Drop or local* letters, 2 cents each half-ounce, prepaid. *Stamped Postal Cards*, furnished only by Government, 1 cent each; sent to countries in

the "Postal Union" (see below), if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. *Circulars*, unsealed, with no writing, 1 cent for every 2 ounces to one address.

*Miscellaneous Matter.*—On transient newspapers and magazines, regular publications designed primarily for advertising purposes or for free circulation at nominal rates, and all printed matter of the third class, except unsealed circulars, the postage is 1 cent for every two ounces or fractional part thereof, and 1 cent for each 2 additional ounces or fractional part thereof. On unsealed circulars, bulbs, cards, manuscripts for books, etc., the postage is 1 cent for each ounce or fractional part thereof. The sender of any article of third-class matter may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. Addresses upon postal cards and unsealed circulars may be either written, printed, or affixed. The weight of any article of this class is limited to 4 pounds, and it must be so wrapped that the contents may be easily examined without mutilating the wrapper.

*Foreign Postage.*—To France, Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain, Ireland (including the island of Malta), Greece, Italy, Luxembourg, Norway, the Netherlands, Portugal (including Madeira and the Azores), Roumania, Russia, Finland, Servia, Sweden, Switzerland, and Turkey, for prepaid letters 5 cents per half-ounce. Unpaid letters, 10 cents. Postal cards, 2 cents each. Newspapers, not over 4 ounces, 2 cents each. Books, other printed matter, patterns, legal documents, photographs, etc., 2 cents for each 2 ounces. Registration fee on all correspondence, 10 cents.

Newspapers and other printed papers, postal cards, and registered articles unpaid or insufficiently prepaid will not be forwarded. Other articles when unpaid or insufficiently paid will be charged as unpaid letters, after deducting the value of the stamped envelopes or postage stamps employed.

To Canada and the British North American States the postage is 3 cents, full prepayment compulsory; to Newfoundland, 5 cents; to Cuba, Aspinwall, Panama, Mexico, 5 cents; to West Indies (except the Bahamas and those embraced in the "Postal Union") by direct mail, 5 cents; to Bahamas, by direct mail, 3 cents; to West Indies, British (except those embraced in the "Postal Union"), via St. Thomas, 13 cents; to Bermuda, 5 cents; to Brazil, 3d of each month, 5 cents; to New Granada, 13 cents; to Peru, 5 cents; to Ecuador, Bolivia, and Chili, 17 cents; to Sandwich Islands, 6 cents. By San Francisco semi-monthly to Japan, China, Singapore, 5 cents. To East Indies, 5 cents.

*Newspapers* to any part of the United States, to regular subscribers, if published *weekly or oftener*, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

*Money*, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than \$20, 10 cents; \$20 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.

## ARCHBISHOPS AND BISHOPS OF THE UNITED STATES, SEPTEMBER, 1880.

## ARCHBISHOPS.

NAME.	ARCHDIOCESE.	RESIDENCE.	DATE OF CONSECRATION.
John Cardinal McCloskey, . . .	New York, . . .	New York, . . .	March 10, 1844.
Most Rev. James Gibbons, D.D., . . .	Baltimore, . . .	Baltimore, Md., . . .	Aug. 16, 1868.
Francis N. Blanchet, D.D., . . .	Oregon, . . .	Portland, Oregon, . . .	July 25, 1845.
Peter R. Kenrick, D.D., . . .	St. Louis, . . .	St. Louis, Mo., . . .	Nov. 30, 1841.
John B. Purcell, D.D., . . .	Cincinnati, . . .	Cincinnati, Ohio, . . .	Oct. 13, 1833.
J. S. Alemany, D.D., . . .	San Francisco, . . .	San Francisco, Cal., . . .	June 30, 1850.
John B. Lamy, D.D., . . .	Santa Fé, . . .	Santa Fé, N. M., . . .	Nov. 24, 1850.
James F. Wood, D.D., . . .	Philadelphia, . . .	Philadelphia, Pa., . . .	April 26, 1857.
N. J. Perche, D.D., . . .	New Orleans, . . .	New Orleans, La., . . .	May 1, 1870.
John J. Williams, D.D., . . .	Boston, . . .	Boston, Mass., . . .	March 11, 1866.
John M. Henni, D.D., . . .	Milwaukee, . . .	Milwaukee, Wis., . . .	March 19, 1844.
Michael Heiss, D.D., Coadj., . . .	" . . .	" . . .	Sept. 6, 1868.
P. A. Feehan, D.D., . . .	Chicago, . . .	Chicago, Ill., . . .	Nov. 1, 1865.

## BISHOPS.

Right Rev. F. Mora, D.D., . . .	Monterey, . . .	Los Angeles, Cal., . . .	Aug. 3, 1873.
James A. Healy, D.D., . . .	Portland, . . .	Portland, Me., . . .	June 2, 1875.
Joseph Dwenger, D.D., . . .	Natchez, . . .	Natchez, Miss., . . .	April 14, 1872.
P. N. Lynch, D.D., . . .	Fort Wayne, . . .	Fort Wayne, Ind., . . .	March 14, 1858.
L. S. McMahon, D.D., . . .	Charleston, . . .	Charleston, S. C., . . .	Aug. 10, 1879.
John Moore, D.D., . . .	Hartford, . . .	Hartford, Ct., . . .	May 13, 1877.
James O'Connor, D.D., . . .	St. Augustine, . . .	St. Augustine, Fla., . . .	Aug. 20, 1876.
Thomas L. Grace, D.D., . . .	Nebraska, . . .	Omaha, Neb., . . .	July 24, 1859.
John Ireland, D.D., Coadj., . . .	St. Paul, . . .	St. Paul, Minn., . . .	Dec. 21, 1875.
John Quinlan, D.D., . . .	Mobile, . . .	Mobile, Ala., . . .	Dec. 4, 1859.
John Tuigg, D.D., . . .	Pittsburgh, . . .	Pittsburgh, Pa., . . .	March 19, 1876.
E. O'Connell, D.D., . . .	Grass Valley, . . .	Marysville, Cal., . . .	Feb. 3, 1861.
J. A. Watterson, D.D., . . .	Columbus, . . .	Columbus, Ohio, . . .	August 8, 1880.
Louis De Goesbriand, D.D., . . .	Galveston, . . .	Galveston, Texas, . . .	Oct. 30, 1853.
Fcs. McNeirny, D.D., . . .	Burlington, . . .	Burlington, Vt., . . .	April 21, 1872.
C. J. Seghers, Coadj., . . .	Nashville, . . .	Nashville, Tenn., . . .	June 29, 1873.
W. H. Elder, D.D., Coadj., . . .	Albany, . . .	Albany, N. Y., . . .	May 3, 1857.
F. X. Leray, D.D., Coadj., . . .	Oregon, . . .	Portland, Oregon, . . .	April 22, 1877.
	Cincinnati, . . .	Cincinnati, Ohio, . . .	
	New Orleans, . . .	New Orleans, . . .	

Edward Fitzgerald, D.D.,	Louisville, Ky.,	May 24, 1858.
William McCloskey, D.D.,	Wheeling, West Va.,	May 23, 1875.
John J. Kain, D.D.,	Vancouver, W. T.,	Oct. 28, 1879.
Ægidius Junger, D.D.,	Cleveland, Ohio,	April 14, 1872.
Richard Gilmour, D.D.,	Indianapolis, Ind.,	May 12, 1878.
S. Chataud, D.D.,	Richmond, Va.,	Aug. 25, 1878.
John J. Keane, D.D.,	Leavenworth, Kansas,	June 11, 1871.
Louis M. Fink, D.D.,	Brooklyn, N. Y.,	Oct. 30, 1853.
John Loughlin, D.D.,	Newark, N. J.,	May 4, 1873.
M. A. Corrigan, D.D.,	Natchitoches, La.,	
J. F. Shanahan, D.D.,	Harrisburg, Pa.,	July 12, 1858.
William O'Hara, D.D.,	Scranton, Pa.,	July 12, 1858.
B. J. McQuaid, D.D.,	Rochester, N. Y.,	July 12, 1858.
F. X. Krautbauer, D.D.,	Green Bay, Wis.,	June 20, 1875.
Louis Lootens, D.D.,	Idaho City, Idaho,	Aug. 9, 1868.
Tobias Mullen, D.D.,	Erie, Pa.,	Aug. 2, 1868.
J. P. Machebeuf, D.D.,	Denver City, Col.,	Aug. 16, 1868.
Thomas A. Becker, D.D.,	Wilmington, Del.,	Aug. 16, 1868.
	La Crosse, Wis.,	
	St. Joseph, Mo.,	
Stephen V. Ryan, D.D.,	Buffalo, N. Y.,	Nov. 8, 1868.
J. B. Vertin, D.D.,	Marquette, Mich.,	Sept. 14, 1879.
W. H. Gross, D.D.,	Savannah, Ga.,	April 27, 1873.
A. M. Toebe, D.D.,	Covington, Ky.,	Jan. 9, 1870.
C. H. Borgess, D.D.,	Detroit, Mich.,	April 24, 1870.
P. J. Baltes, D.D.,	Alton, Ill.,	Jan. 23, 1870.
P. T. O'Reilly, D.D.,	Springfield, Mass.,	Sept. 25, 1870.
P. J. Ryan, D.D., Coadj.,	St. Louis, Mo.,	April 14, 1872.
T. F. Hendricksen, D.D.,	Providence, R. I.,	April 28, 1872.
E. P. Wadhams, D.D.,	Ogdensburg, N. Y.,	May 5, 1872.
D. Manuey, D.D.,	Brownsville, Texas,	Dec. 8, 1874.
A. D. Pellicer, D.D.,	San Antonio, Texas,	Dec. 8, 1874.
J. B. Salpointe, D.D.,	Tucson, Arizona,	June 20, 1869.
R. Seidenbush, D.D.,	St. Cloud, Minn.,	May 30, 1875.
J. L. Spalding, D.D.,	Peoria, Ill.,	May 1, 1877.
Martin Marty, O.S.B.,	Sacred Heart Mission, I. T.,	Feb. 1, 1880.
J. B. Brondel, D.D.,	Vancouver, W. T.,	Dec. 14, 1879.
John J. Hogan, D.D.,	Kansas City, Mo.,	Sept. 13, 1868.



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
First Quarter.....	D. 7	H. M. 3 25 mo	H. M. 3 13 mo.	H. M. 3 1 mo.	H. M. 2 49 mo.	H. M. 2 19 mo.
Full Moon.....	15	6 49 mo.	6 37 mo.	6 25 mo.	6 13 mo.	5 43 mo.
Last Quarter.....	23	4 3 mo.	3 51 mo.	3 39 mo.	3 27 mo.	2 57 mo.
New Moon.....	29	8 4 ev.	7 52 ev.	7 40 ev.	7 28 ev.	6 58 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOB. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Sa	H. M. 7 30	H. M. 4 38	H. M. 6 12	H. M. 7 24	H. M. 4 44	H. M. 6 16	H. M. 7 19	H. M. 4 49	H. M. 6 19	H. M. 7 4	H. M. 5 4	H. M. 6 25
2	S	7 30	4 39	7 14	7 24	4 45	7 18	7 19	4 50	7 22	7 4	5 5	7 28
3	M	7 30	4 40	8 22	7 24	4 46	8 26	7 19	4 51	8 29	7 4	5 6	8 35
4	Tu	7 30	4 41	9 38	7 24	4 47	9 42	7 19	4 52	9 45	7 4	5 7	9 50
5	W	7 30	4 42	10 40	7 24	4 48	10 43	7 19	4 53	10 46	7 4	5 8	10 51
6	Th	7 30	4 43	11 42	7 24	4 49	11 44	7 19	4 54	11 46	7 4	5 8	11 49
7	Fr	7 30	4 44	morn.	7 24	4 50	morn.	7 19	4 55	morn.	7 4	5 9	morn.
8	Sa	7 30	4 45	12 48	7 24	4 51	12 46	7 19	4 56	12 44	7 4	5 10	12 39
9	S	7 30	4 46	1 41	7 24	4 52	1 38	7 19	4 57	1 37	7 4	5 11	1 30
10	M	7 29	4 47	2 39	7 24	4 53	2 35	7 19	4 58	2 32	7 4	5 12	2 27
11	Tu	7 29	4 48	3 37	7 23	4 54	3 33	7 18	4 59	3 30	7 4	5 12	3 24
12	W	7 29	4 49	4 34	7 23	4 55	4 30	7 18	5 0	4 27	7 4	5 13	4 22
13	Th	7 28	4 50	5 24	7 23	4 56	5 20	7 18	5 1	5 17	7 4	5 14	5 11
14	Fr	7 28	4 51	5 57	7 22	4 57	5 53	7 17	5 2	5 50	7 4	5 15	5 43
15	Sa	7 27	4 53	rises.	7 22	4 58	rises.	7 17	5 3	rises.	7 3	5 16	rises.
16	S	7 27	4 54	5 57	7 22	4 59	6 2	7 17	5 4	6 6	7 3	5 17	6 13
17	M	7 26	4 55	6 55	7 21	5 0	6 59	7 16	5 5	7 3	7 3	5 18	7 8
18	Tu	7 26	4 56	8 1	7 21	5 1	8 5	7 16	5 6	8 8	7 2	5 19	8 14
19	W	7 25	4 58	9 7	7 20	5 3	9 11	7 15	5 7	9 14	7 2	5 20	9 30
20	Th	7 24	4 59	10 18	7 19	5 4	10 22	7 14	5 8	10 24	7 2	5 21	10 37
21	Fr	7 23	5 0	11 25	7 18	5 5	11 27	7 14	5 9	11 29	7 1	5 22	11 33
22	Sa	7 22	5 1	morn.	7 18	5 6	morn.	7 13	5 10	morn.	7 1	5 23	morn.
23	S	7 22	5 3	12 20	7 17	5 8	12 27	7 12	5 12	12 25	7 0	5 24	12 19
24	M	7 21	5 4	1 43	7 16	5 9	1 40	7 12	5 13	1 37	7 0	5 25	1 31
25	Tu	7 20	5 5	2 54	7 15	5 10	2 51	7 11	5 14	2 47	7 0	5 26	2 42
26	W	7 20	5 6	3 58	7 15	5 11	3 54	7 10	5 15	3 51	6 59	5 27	3 46
27	Th	7 19	5 7	4 54	7 14	5 12	4 50	7 10	5 16	4 46	6 59	5 28	4 41
28	Fr	7 18	5 9	5 47	7 13	5 13	5 42	7 9	5 17	5 38	6 58	5 29	5 33
29	Sa	7 17	5 10	sets.	7 12	5 15	sets.	7 8	5 19	sets.	6 58	5 30	sets.
30	S	7 16	5 11	6 0	7 12	5 16	6 3	7 8	5 20	6 7	6 57	5 31	6 14
31	M	7 15	5 13	7 6	7 11	5 17	7 10	7 7	5 21	7 14	6 56	5 32	7 20

<i>No. of Mon.</i>	<i>Day of Week.</i>	CALENDAR.
1	Saturday	<b>Circumcision of our Lord.</b> Epist. Tit. ii. 11-15 ; Gosp. Luke ii. 21.
2	SUNDAY	<b>Octave of St. Stephen.</b> Less. Acts vi. 8-10 and vii. 54-59.
3	Monday	Octave of St. John. <i>Abp. Hughes died, 1864.</i>
4	Tuesday	Octave of the Holy Innocents. <i>Mother Seton died, 1831.</i>
5	Wednesday	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. <i>Bp. Neuman, Philadelphia, died, 1860.</i>
6	Thursday	<b>Epiphany of our Lord.</b> Less. Is. lx. 1-6 ; Gosp. Matt. ii. 1-12.
7	Friday	Of the Octave of the Epiphany.
8	Saturday	Of the Octave.
9	SUNDAY	<b>Sunday within the Octave of Epiphany.</b> Epist. Rom. xii. 1-5 ; Gosp. Luke ii. 42-52. <i>Cons. Bp. Toebbe, Covington, 1870.</i>
10	Monday	Of the Octave.
11	Tuesday	Of the Octave. St. Hyginus, Pope and Martyr.
12	Wednesday	Of the Octave.
13	Thursday	Octave of the Epiphany.
14	Friday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. <i>Bp. McGill, Richmond, died, 1872.</i>
15	Saturday	St. Paul, First Hermit, Confessor. St. Maur, Abbot.
16	SUNDAY	<b>Second Sunday after Epiphany.</b> FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12 ; Gosp. Luke ii. 21 ; Last Gosp. John ii. 1-12.
17	Monday	St. Anthony, Abbot.
18	Tuesday	Chair of St. Peter at Rome. St. Prisca, Virgin and Martyr.
19	Wednesday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs. <i>Bp. Baraga, Sault-Ste.-Marie, died, 1868.</i>
20	Thursday	SS. Fabian and Sebastian, Martyrs.
21	Friday	St. Agnes, Virgin and Martyr.
22	Saturday	SS. Vincent and Anastasius, Martyrs.
23	SUNDAY	<b>Third Sunday after Epiphany.</b> Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. Less. Prov. viii. 22-35 ; Gosp. Matt. i. 18-21 ; Last Gosp. Matt. viii. 1-13. <i>Cons. Bp. Baltes, Alton, 1870.</i>
24	Monday	St. Timothy, Bishop and Martyr.
25	Tuesday	Conversion of St. Paul.
26	Wednesday	St. Polycarp, Bishop and Martyr.
27	Thursday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	Friday	St. Raymond of Pennafort, Confessor. St. Agnes, <i>secundo.</i>
29	Saturday	St. Francis of Sales, Bishop, Confessor, and Doctor of the Church. <i>Abp. Maréchal, Baltimore, died, 1878.</i>
30	SUNDAY	<b>Fourth Sunday after Epiphany.</b> Epist. Rom. xiii. 8-11 ; Gosp. Matt. viii. 23-28.
31	Monday	St. Peter Nolasco, Confessor.



St. Matthias  
Ap.



FEBRUARY.



Π

MOON'S PHASES.

First Quarter.....	D. 5
Full Moon.....	14
Last Quarter.....	21
New Moon.....	28

BOSTON.

H. M.	8 10 ev.
	1 34 mo.
	2 40 ev.
	6 43 mo.

N. YORK.

H. M.	7 58 ev.
	1 27 mo.
	2 33 ev.
	6 36 mo.

WASH'T'N.

H. M.	7 46 ev.
	1 15 mo.
	2 21 ev.
	6 24 mo.

CHARLES'N.

H. M.	7 34 ev.
	1 3 mc.
	2 9 ev.
	6 12 mo.

CHICAGO.

H. M.	7 4 ev.
	12 33 mo.
	1 30 ev.
	5 42 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NORTH CAROLINA, TENNESSEE, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Tu	H. M. 7 14	H. M. 5 14	H. M. 8 18	H. M. 7 10	H. M. 5 18	H. M. 8 21	H. M. 7 6	H. M. 5 22	H. M. 8 24	H. M. 6 56	H. M. 5 32	H. M. 8 29
2	W	7 13	5 13	9 17	7 9	5 19	9 20	7 5	5 23	9 23	6 55	5 33	9 27
3	Th	7 11	5 16	10 14	7 7	5 20	10 18	7 4	5 24	10 20	6 54	5 34	10 23
4	Fr	7 10	5 18	11 14	7 6	5 22	11 16	7 3	5 25	11 18	6 53	5 35	11 20
5	Sa	7 9	5 19	morn.	7 5	5 23	morn.	7 2	5 26	morn.	6 52	5 36	morn.
6	S	7 8	5 20	12 10	7 4	5 24	12 8	7 1	5 27	12 6	6 51	5 37	12 3
7	M	7 7	5 22	1 1	7 3	5 25	12 58	7 0	5 28	12 56	6 50	5 38	12 52
8	Tu	7 6	5 23	1 49	7 2	5 26	1 46	6 59	5 29	1 43	6 49	5 39	1 40
9	W	7 5	5 25	2 37	7 1	5 28	2 34	6 58	5 31	2 31	6 48	5 40	2 26
10	Th	7 4	5 26	3 19	7 0	5 29	3 16	6 57	5 32	3 13	6 47	5 41	3 8
11	Fr	7 2	5 27	3 56	6 59	5 30	3 54	6 56	5 33	3 51	6 46	5 42	3 46
12	Sa	7 1	5 29	4 54	6 58	5 31	4 50	6 55	5 34	4 48	6 45	5 43	4 43
13	S	7 0	5 30	5 49	6 57	5 33	5 48	6 54	5 35	5 46	6 45	5 44	5 41
14	M	6 58	5 31	rises.	6 54	5 34	rises.	6 53	5 36	rises.	6 44	5 45	rises.
15	Tu	6 57	5 33	7 7	6 53	5 36	7 10	6 52	5 38	7 12	6 43	5 46	7 17
16	W	6 55	5 34	8 21	6 51	5 37	8 24	6 50	5 39	8 26	6 42	5 46	8 30
17	Th	6 54	5 35	9 32	6 50	5 38	9 35	6 49	5 40	9 38	6 41	5 47	9 42
18	Fr	6 52	5 36	10 36	6 49	5 40	10 38	6 48	5 41	10 41	6 40	5 48	10 45
19	Sa	6 51	5 38	11 38	6 48	5 41	11 40	6 47	5 42	11 42	6 39	5 49	11 44
20	S	6 50	5 39	morn.	6 46	5 43	morn.	6 46	5 43	morn.	6 38	5 50	morn.
21	M	6 48	5 41	12 51	6 45	5 44	12 49	6 44	5 45	12 47	6 37	5 50	12 43
22	Tu	6 47	5 42	1 57	6 43	5 45	1 55	6 43	5 46	1 53	6 36	5 51	1 48
23	W	6 45	5 43	2 48	6 42	5 47	2 46	6 41	5 47	2 43	6 35	5 52	2 39
24	Th	6 44	5 45	3 23	6 40	5 48	3 21	6 40	5 48	3 18	6 34	5 53	3 13
25	Fr	6 42	5 46	4 8	6 38	5 49	4 6	6 38	5 49	4 3	6 32	5 54	4 0
26	Sa	6 40	5 47	4 59	6 37	5 50	4 56	6 37	5 50	4 53	6 31	5 55	4 37
27	S	6 38	5 48	5 44	6 36	5 51	5 41	6 35	5 51	5 38	6 30	5 56	5 33
28	M	6 37	5 49	sets.	6 35	5 52	sets.	6 34	5 52	sets.	6 29	5 57	sets.

D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	St. Ignatius, Bishop and Martyr. <i>Cons. Bp. Marty, Dakota, 1880. Bp. Miles, Nashville, died, 1860.</i>
2	Wednesday	PURIFICATION OF THE B. V. M. CANDLEMAS DAY. Less. Malach. iii. 1-4; Gosp. Luke ii. 22-32.
3	Thursday	St. Marcellus, Pope and Martyr (Jan. 16). St. Blaise, Bishop and Martyr. <i>Cons. Bp. Fitzgerald, Little Rock, 1867, and O'Connell, Marysville, 1861.</i>
4	Friday	St. Andrew Corsini, Bishop and Confessor. <i>Bp. Flaget, Louisville, died, 1850.</i>
5	Saturday	St. Agatha, Virgin and Martyr.
6	SUNDAY	<b>Fifth Sunday after Epiphany.</b> St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. Less. Ecclus. parts of xlv. and xlv.; Gosp. Luke x. 1-9; Last Gosp. Matt. xiii. 24-31. <i>Bp. Connolly, N. Y., died, 1825.</i>
7	Monday	St. Romuald, Abbot. <i>Abp. Spalding, Baltimore, died, 1872.</i>
8	Tuesday	St. John of Matha, Confessor.
9	Wednesday	St. Martina, Virgin and Martyr (Jan. 30). St. Apollonia, Virgin and Martyr.
10	Thursday	St. Scholastica, Virgin.
11	Friday	Feria.
12	Saturday	Feria.
13	SUNDAY	<b>Septuagesima Sunday.</b> Epist. 1 Cor. ix. 21-x. 5; Gosp. Matt. xx. 1-17. <i>Bp. Fitzpatrick, Boston, died, 1866.</i>
14	Monday	St. Valentine, Martyr.
15	Tuesday	SS. Faustinus and Jovita, Martyrs.
16	Wednesday	Feria.
17	Thursday	Office of the Blessed Sacrament.
18	Friday	St. Simeon, Bishop and Martyr.
19	Saturday	Office of the Immaculate Conception. <i>Bp. Loras, Dubuque, died, 1858.</i>
20	SUNDAY	<b>Scragesima Sunday.</b> Epist. 2 Cor. xi. 19-xii. 10; Gosp. Luke viii. 4-16. <i>Election of Pope Leo XIII., 1878.</i>
21	Monday	Feria.
22	Tuesday	Chair of St. Peter at Antioch. <i>Bp. Cretin, St. Paul, died, 1857.</i>
23	Wednesday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church. Vigil of St. Mathias.
24	Thursday	ST. MATHIAS, APOSTLE.
25	Friday	Feria.
26	Saturday	Office of the Immaculate Conception.
27	SUNDAY	<b>Quinquagesima Sunday.</b> Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-34.
28	Monday	Feria.

THE red lines denote Sundays and Holydays of Obligation as observed in nearly all the dioceses of this country.



St. Joseph.



# MARCH



✓

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
First Quarter,....	D. 7	H. M. 3 18 ev.	H. M. 3 6 ev.	H. M. 2 54 ev.	H. M. 2 42 ev.	H. M. 2 12 ev.
Full Moon,.....	15	5 52 ev.	5 40 ev.	5 28 ev.	5 16 ev.	4 46 ev.
Last Quarter,....	22	10 45 ev.	10 33 ev.	10 21 ev.	10 9 ev.	9 39 ev.
New Moon,.....	29	5 48 ev.	5 36 ev.	5 24 ev.	5 12 ev.	4 42 ev.

Day of Month, Day of Week.	CALENDAR FOR BOSTON; New York State, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Ma- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOE. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 Tu	H. M. 6 39	H. M. 5 50	H. M. 7 5	H. M. 6 4	H. M. 5 52	H. M. 7 8	H. M. 6 33	H. M. 5 53	H. M. 7 10	H. M. 6 28	H. M. 5 58	H. M. 7 15
2 W	6 31	5 51	8 13	6 32	5 53	8 16	6 31	5 54	8 18	6 27	5 58	8 21
3 Th	6 23	5 52	9 19	6 31	5 54	9 21	6 30	5 55	9 23	6 26	5 59	9 27
4 Fr	6 31	5 54	10 28	6 29	5 55	10 30	6 28	5 56	10 32	6 25	6 0	10 36
5 Sa	6 29	5 55	11 39	6 28	5 56	11 38	6 27	5 57	11 39	6 24	6 1	11 42
6 S	6 28	5 56	morn.	6 27	5 57	morn.	6 26	5 58	morn.	6 23	6 1	morn.
7 M	6 25	5 58	12 41	6 25	5 59	12 29	6 24	5 59	12 27	6 22	6 2	12 24
8 Tu	6 25	5 59	1 20	6 24	6 0	1 18	6 23	6 0	1 16	6 21	6 3	1 13
9 W	6 23	6 0	2 18	6 22	6 1	2 16	6 21	6 1	2 14	6 20	6 3	2 11
10 Th	6 21	6 1	3 16	6 20	6 2	3 14	6 19	6 2	3 12	6 19	6 4	3 8
11 Fr	6 19	6 2	3 52	6 18	6 3	3 50	6 18	6 3	3 48	6 17	6 5	3 48
12 Sa	6 17	6 3	4 21	6 16	6 4	4 21	6 16	6 4	4 19	6 16	6 6	4 16
13 S	6 16	6 4	5 0	6 15	6 5	4 58	6 15	6 5	4 56	6 14	6 6	4 52
14 M	6 14	6 6	5 31	6 13	6 6	5 29	6 13	6 6	5 27	6 13	6 7	5 22
15 Tu	6 12	6 7	ris.	6 12	6 7	ris.	6 12	6 7	ris.	6 11	6 8	ris.
16 W	6 10	6 8	7 39	6 10	6 8	7 39	6 10	6 8	7 31	6 10	6 9	7 33
17 Th	6 9	6 9	8 54	6 9	6 9	8 55	6 9	6 9	8 56	6 9	6 9	8 59
18 Fr	6 7	6 10	9 56	6 7	6 10	9 58	6 7	6 10	9 59	6 8	6 10	9 58
19 Sa	6 5	6 11	10 59	6 5	6 11	10 58	6 5	6 11	10 57	6 6	6 11	10 55
20 S	6 3	6 12	11 57	6 3	6 12	11 59	6 3	6 12	11 58	6 5	6 11	11 54
21 M	6 2	6 14	morn.	6 2	6 13	morn.	6 2	6 13	morn.	6 3	6 12	morn.
22 Tu	6 0	6 15	12 54	6 1	6 14	12 51	6 1	6 14	12 56	6 2	6 13	12 59
23 W	5 59	6 16	1 38	6 0	6 15	1 40	5 58	6 15	1 32	6 1	6 14	1 46
24 Th	5 57	6 17	2 29	5 58	6 16	2 31	5 56	6 16	2 33	5 59	6 14	2 36
25 Fr	5 55	6 19	3 6	5 56	6 17	3 8	5 55	6 17	3 10	5 58	6 15	3 14
26 Sa	5 53	6 20	3 44	5 54	6 18	3 42	5 54	6 18	3 44	5 56	6 16	3 48
27 S	5 52	6 21	4 18	5 53	6 19	4 16	5 53	6 19	4 18	5 55	6 16	4 22
28 M	5 50	6 22	5 0	5 52	6 20	5 2	5 52	6 20	5 4	5 54	6 17	5 8
29 Tu	5 48	6 23	sets.	5 50	6 21	sets.	5 51	6 20	sets.	5 53	6 18	sets.
30 W	5 46	6 24	7 38	5 48	6 22	7 45	5 49	6 21	7 33	5 52	6 18	7 28
31 Th	5 44	6 25	8 33	5 46	6 23	8 37	5 47	6 22	8 34	5 50	6 19	8 30

Day of Month.	Day of Week.	CALENDAR.
1	Tuesday	Feria.
2	Wednesday	ASH WEDNESDAY; beginning of Lent. Less. Joel ii. 12-20; Gosp. Matt. vi. 16-22.
3	Thursday	Feria.
4	Friday	Most Holy Passion of our Lord. <i>Coronation of Leo XIII. Bp. Lefevre, Detroit, died, 1869.</i>
5	Saturday	St. Casimir, King and Confessor (March 4).
6	SUNDAY	<b>First Sunday in Lent.</b> Epist. 2 Cor. vi. 1-10; Gosp. Matt. iv. 1-12. <i>Bp. Reynolds, Charleston, died, 1855.</i>
7	Monday	St. Thomas Aquinas, Confessor and Doctor of the Church.
8	Tuesday	St. John of God, Confessor.
9	Wednesday	St. Frances of Rome, widow. Ember Day.
10	Thursday	The Forty Martyrs of Sebaste. <i>Cons. Card. McCloskey, N. Y., 1844.</i>
11	Friday	The Holy Crown of Thorns. Ember Day. <i>Cons. Abp. Williams, Boston, 1866.</i>
12	Saturday	St. Gregory I., Pope, Confessor, and Doctor of the Church. Ember Day.
13	SUNDAY	<b>Second Sunday in Lent.</b> Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9.
14	Monday	Feria. <i>Cons. Bp. Lynch, Charleston, 1858.</i>
15	Tuesday	Feria.
16	Wednesday	Feria. <i>Fr. Brébeuf put to death, 1649.</i>
17	Thursday	St. Patrick, Apostle of Ireland. <i>Fr. Lalemant put to death, 1649.</i>
18	Friday	St. Gabriel, Archangel.
19	Saturday	ST. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M. AND PATRON OF THE UNIVERSAL CHURCH. <i>Cons. Abp. Heuni, Milwaukee, 1844; Bp. Tuigg, Pittsburgh, 1876.</i>
20	SUNDAY	<b>Third Sunday in Lent.</b> Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28.
21	Monday	St. Benedict, Abbot.
22	Tuesday	The Holy Lance and Nails (March 18).
23	Wednesday	Feria.
24	Thursday	Feria.
25	Friday	<b>Annunciation of the B. V. M.</b> Less. Is. vii. 10-15; Gosp. Luke i. 26-38.
26	Saturday	The Five Wounds of our Lord (March 25).
27	SUNDAY	<b>Fourth Sunday in Lent.</b> Epist. Galat. iv. 22-31; Gosp. John vi. 1-15.
28	Monday	Feria.
29	Tuesday	Feria.
30	Wednesday	Feria.
31	Thursday	Feria.

EVERY heart, even the poorest, if it will remain innocent, can produce acts of kindness.



St. Mark.



APRIL



8

MOON'S PHASES.		BOSTON.		N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter....	6	11 10 mo.	10 58 mo.	10 46 mo.	10 34 mo.	10 4 mo.	10 4 mo.
Full Moon.....	14	7 5 mo.	6 53 mo.	6 41 mo.	6 29 mo.	6 0 mo.	6 0 mo.
Last Quarter.....	21	4 53 mo.	4 41 mo.	4 29 mo.	4 17 mo.	3 47 mo.	3 47 mo.
New Moon.....	28	5 40 mo.	5 28 mo.	5 16 mo.	5 4 mo.	4 34 mo.	4 34 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.						CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.						CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.						CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.					
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Fr	5 43	6 26	9 30	5 45	6 24	9 27	5 46	6 23	9 25	5 49	6 20	9 20	5 49	6 20	9 20	5 49	6 20	9 20	5 49	6 20	9 20	5 49	6 20	9 20
2	Sa	5 42	6 28	10 17	5 44	6 26	10 14	5 45	6 24	10 12	5 48	6 21	10 8	5 48	6 21	10 8	5 48	6 21	10 8	5 48	6 21	10 8	5 48	6 21	10 8
3	S	5 40	6 29	11 2	5 42	6 27	10 59	5 43	6 25	10 57	5 46	6 21	10 53	5 46	6 21	10 53	5 46	6 21	10 53	5 46	6 21	10 53	5 46	6 21	10 53
4	M	5 38	6 30	11 49	5 40	6 28	11 46	5 41	6 26	11 44	5 45	6 22	11 41	5 45	6 22	11 41	5 45	6 22	11 41	5 45	6 22	11 41	5 45	6 22	11 41
5	Tu	5 36	6 31	morn.	5 38	6 29	morn.	5 40	6 27	morn.	5 44	6 23	morn.	5 44	6 23	morn.	5 44	6 23	morn.	5 44	6 23	morn.	5 44	6 23	morn.
6	W	5 34	6 32	12 30	5 36	6 30	12 32	5 38	6 28	12 34	5 42	6 23	12 37	5 42	6 23	12 37	5 42	6 23	12 37	5 42	6 23	12 37	5 42	6 23	12 37
7	Th	5 32	6 33	1 7	5 34	6 31	1 10	5 36	6 29	1 13	5 41	6 24	1 17	5 41	6 24	1 17	5 41	6 24	1 17	5 41	6 24	1 17	5 41	6 24	1 17
8	Fr	5 31	6 34	1 45	5 33	6 32	1 48	5 35	6 30	1 51	5 39	6 25	1 56	5 39	6 25	1 56	5 39	6 25	1 56	5 39	6 25	1 56	5 39	6 25	1 56
9	Sa	5 29	6 35	2 20	5 31	6 33	2 22	5 33	6 31	2 25	5 38	6 25	2 30	5 38	6 25	2 30	5 38	6 25	2 30	5 38	6 25	2 30	5 38	6 25	2 30
10	S	5 27	6 36	2 50	5 29	6 34	2 52	5 31	6 32	2 55	5 37	6 26	2 40	5 37	6 26	2 40	5 37	6 26	2 40	5 37	6 26	2 40	5 37	6 26	2 40
11	M	5 26	6 37	3 18	5 28	6 35	3 21	5 30	6 33	3 24	5 35	6 27	3 29	5 35	6 27	3 29	5 35	6 27	3 29	5 35	6 27	3 29	5 35	6 27	3 29
12	Tu	5 24	6 38	3 47	5 26	6 36	3 50	5 28	6 34	3 53	5 34	6 27	3 58	5 34	6 27	3 58	5 34	6 27	3 58	5 34	6 27	3 58	5 34	6 27	3 58
13	W	5 23	6 40	4 18	5 25	6 37	4 22	5 27	6 35	4 25	5 33	6 28	4 31	5 33	6 28	4 31	5 33	6 28	4 31	5 33	6 28	4 31	5 33	6 28	4 31
14	Th	5 21	6 41	rises.	5 24	6 38	rises.	5 26	6 36	rises.	5 32	6 29	rises.	5 32	6 29	rises.	5 32	6 29	rises.	5 32	6 29	rises.	5 32	6 29	rises.
15	Fr	5 19	6 42	8 33	5 22	6 39	8 30	5 24	6 37	8 27	5 31	6 30	8 20	5 31	6 30	8 20	5 31	6 30	8 20	5 31	6 30	8 20	5 31	6 30	8 20
16	Sa	5 18	6 43	9 49	5 21	6 40	9 46	5 23	6 38	9 43	5 30	6 30	9 36	5 30	6 30	9 36	5 30	6 30	9 36	5 30	6 30	9 36	5 30	6 30	9 36
17	S	5 16	6 44	10 47	5 19	6 41	10 45	5 22	6 39	10 42	5 29	6 31	10 38	5 29	6 31	10 38	5 29	6 31	10 38	5 29	6 31	10 38	5 29	6 31	10 38
18	M	5 14	6 45	11 45	5 17	6 42	11 44	5 20	6 40	11 42	5 28	6 32	11 39	5 28	6 32	11 39	5 28	6 32	11 39	5 28	6 32	11 39	5 28	6 32	11 39
19	Tu	5 13	6 47	morn.	5 16	6 44	morn.	5 19	6 41	morn.	5 27	6 32	morn.	5 27	6 32	morn.	5 27	6 32	morn.	5 27	6 32	morn.	5 27	6 32	morn.
20	W	5 11	6 48	12 28	5 14	6 45	12 30	5 17	6 42	12 32	5 25	6 33	12 37	5 25	6 33	12 37	5 25	6 33	12 37	5 25	6 33	12 37	5 25	6 33	12 37
21	Th	5 10	6 49	1 8	5 13	6 46	1 11	5 16	6 43	1 14	5 24	6 34	1 19	5 24	6 34	1 19	5 24	6 34	1 19	5 24	6 34	1 19	5 24	6 34	1 19
22	Fr	5 8	6 50	1 44	5 11	6 47	1 47	5 14	6 44	1 50	5 23	6 35	1 57	5 23	6 35	1 57	5 23	6 35	1 57	5 23	6 35	1 57	5 23	6 35	1 57
23	Sa	5 6	6 51	2 13	5 10	6 48	2 16	5 13	6 45	2 19	5 23	6 35	2 26	5 23	6 35	2 26	5 23	6 35	2 26	5 23	6 35	2 26	5 23	6 35	2 26
24	S	5 5	6 52	2 41	5 9	6 49	2 44	5 12	6 46	2 47	5 21	6 36	2 53	5 21	6 36	2 53	5 21	6 36	2 53	5 21	6 36	2 53	5 21	6 36	2 53
25	M	5 3	6 53	3 5	5 7	6 50	3 8	5 10	6 40	3 11	5 20	6 37	3 19	5 20	6 37	3 19	5 20	6 37	3 19	5 20	6 37	3 19	5 20	6 37	3 19
26	Tu	5 2	6 54	3 33	5 6	6 51	3 36	5 9	6 47	3 39	5 19	6 37	3 48	5 19	6 37	3 48	5 19	6 37	3 48	5 19	6 37	3 48	5 19	6 37	3 48
27	W	5 1	6 55	4 7	5 5	6 52	4 10	5 8	6 48	4 13	5 18	6 38	4 21	5 18	6 38	4 21	5 18	6 38	4 21	5 18	6 38	4 21	5 18	6 38	4 21
28	Th	4 59	6 56	sets.	5 3	6 53	sets.	5 6	6 49	sets.	5 16	6 39	sets.	5 16	6 39	sets.	5 16	6 39	sets.	5 16	6 39	sets.	5 16	6 39	sets.
29	Fr	4 58	6 58	8 22	5 2	6 54	8 18	5 5	6 50	8 15	5 15	6 39	8 7	5 15	6 39	8 7	5 15	6 39	8 7	5 15	6 39	8 7	5 15	6 39	8 7
30	Sa	4 56	6 59	9 16	5 0	6 55	9 12	5 3	6 51	9 9	5 14	6 40	9 1	5 14	6 40	9 1	5 14	6 40	9 1	5 14	6 40	9 1	5 14	6 40	9 1

D. of Mon.	Day of Week.	CALENDAR.
1	Friday	Most Precious Blood of our Lord.
2	Saturday	St. Francis of Paula, Confessor.
3	SUNDAY	<b>Passion Sunday.</b> Epist. Heb. ix. 11-15; Gosp. John viii. 46-59.
4	Monday	St. Isidore, Bishop, Confessor, and Doctor of the Church.
5	Tuesday	St. Vincent Ferrer, Confessor.
6	Wednesday	Feria.
7	Thursday	Feria.
8	Friday	Seven Dolours of the B. V. M.
9	Saturday	Feria.
10	SUNDAY	<b>Palm Sunday.</b> Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii. <i>Bp. Quarter, Chicago, died, 1848.</i>
11	Monday	Feria. <i>Bp. England, Charleston, died, 1842.</i>
12	Tuesday	Feria.
13	Wednesday	Feria.
14	Thursday	<b>MAUNDY THURSDAY.</b> Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15. <i>Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; Ryan, St. Louis, 1872. Bp. Pellicer, San Antonio, died, 1880.</i>
15	Friday	<b>GOOD FRIDAY.</b> Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix.
16	Saturday	<b>HOLY SATURDAY.</b> Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7. <i>Bp. Timon, Buffalo, died, 1867.</i>
17	SUNDAY	<b>Easter Sunday.</b> Epist. 1 Cor. v. 7, 8; Gosp. Mark xvi. 1-7.
18	Monday	<b>EASTER MONDAY.</b>
19	Tuesday	<b>EASTER TUESDAY.</b>
20	Wednesday	Of the Octave.
21	Thursday	Of the Octave. <i>Cons. Bp. McNeirny, Albany, 1872.</i>
22	Friday	Of the Octave. <i>Abp. Eccleston, Baltimore, died, 1851. Bp. Conwell, Philadelphia, died, 1842. Cons. Bp. Leray, Nat-chitoches, 1877.</i>
23	Saturday	Of the Octave.
24	SUNDAY	<b>Low Sunday.</b> Epist. 1 John v. 4-10; Gosp. John xx. 19-31. <i>Cons. Bp. Borgess, Detroit, 1870.</i>
25	Monday	ST. MARK, EVANGELIST.
26	Tuesday	SS. Cletus and Marcellinus, Popes and Martyrs. <i>Cons. Abp. Wood, Philadelphia, 1857.</i>
27	Wednesday	St. Leo, Pope, Confessor, and Doctor of the Church. <i>Cons. Bp. Gross, Savannah, 1873.</i>
28	Thursday	St. Paul of the Cross, Confessor. <i>Bp. Bazin, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.</i>
29	Friday	St. Peter, Martyr.
30	Saturday	St. Catherine of Sienna, Virgin. <i>Bp. Garcia, California, died, 1845.</i>

"PURITY expands, brightens the soul, and promotes its growth; it is its spring-time."



Mary.



MAY



II

MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
First Quarter.....	6	6 1 mo.		5 49 mo		5 37 mo.		5 25 mo.		4 55 mo.	
Full Moon.....	13	5 39 ev.		5 27 ev.		5 15 ev.		5 3 ev.		4 33 ev.	
Last Quarter.....	20	10 22 mo.		10 10 mo.		9 58 mo.		9 46 mo.		9 16 mo.	
New Moon.....	27	6 52 ev.		6 40 ev.		6 28 ev.		6 16 ev.		5 46 ev.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Miss- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	S	4 53	7 0	10 1	4 59	6 59	9 56	5 2	6 52	9 50	5 13	6 41	9 36
2	M	4 53	7 1	10 51	4 57	6 57	10 47	5 1	6 53	10 42	5 12	6 42	10 30
3	Tu	4 52	7 2	11 31	4 56	6 58	11 28	5 0	6 54	11 24	5 11	6 43	11 18
4	W	4 50	7 3	morn.	4 54	6 59	11 59	4 58	6 55	11 56	5 10	6 44	11 52
5	Th	4 49	7 4	12 3	4 53	7 0	morn.	4 57	6 56	morn.	5 10	6 45	morn.
6	Fr	4 48	7 5	12 29	4 52	7 1	12 32	4 56	6 57	12 35	5 9	6 45	12 49
7	Sa	4 47	7 6	1 0	4 51	7 2	1 4	4 55	6 58	1 8	5 8	6 46	1 14
8	S	4 46	7 7	1 28	4 50	7 3	1 32	4 54	6 59	1 37	5 7	6 47	1 23
9	M	4 45	7 8	1 56	4 49	7 4	2 2	4 53	7 0	2 7	5 6	6 47	2 0
10	Tu	4 44	7 9	2 25	4 48	7 5	2 32	4 52	7 1	2 39	5 5	6 48	2 31
11	W	4 43	7 10	2 58	4 47	7 6	3 4	4 51	7 2	3 9	5 5	6 49	3 0
12	Th	4 42	7 11	3 29	4 46	7 7	3 35	4 50	7 3	3 41	5 4	6 49	3 32
13	Fr	4 41	7 12	rises.	4 45	7 8	rises.	4 49	7 4	rises.	5 3	6 50	rises.
14	Sa	4 40	7 13	8 36	4 44	7 9	8 29	4 48	7 5	8 22	5 2	6 51	8 6
15	S	4 39	7 14	9 33	4 43	7 10	9 27	4 47	7 6	9 20	5 2	6 51	9 4
16	M	4 38	7 15	10 29	4 42	7 11	10 24	4 46	7 7	10 18	5 1	6 52	10 9
17	Tu	4 37	7 16	11 18	4 42	7 11	11 14	4 46	7 7	11 10	5 1	6 53	11 5
18	W	4 35	7 17	11 53	4 41	7 12	11 49	4 45	7 8	11 45	5 0	6 53	11 40
19	Th	4 35	7 18	morn.	4 40	7 13	morn.	4 44	7 9	morn.	5 0	6 54	morn.
20	Fr	4 34	7 19	12 20	4 40	7 14	12 24	4 44	7 10	12 28	4 59	6 55	12 31
21	Sa	4 33	7 20	12 49	4 39	7 15	12 52	4 43	7 10	12 57	4 58	6 55	1 8
22	S	4 32	7 21	1 14	4 38	7 16	1 19	4 43	7 11	1 26	4 58	6 56	1 35
23	M	4 32	7 22	1 39	4 37	7 17	1 45	4 42	7 12	1 52	4 57	6 57	1 59
24	Tu	4 31	7 23	2 5	4 37	7 18	2 10	4 42	7 13	2 16	4 57	6 57	2 25
25	W	4 30	7 24	2 41	4 36	7 19	2 49	4 41	7 14	2 54	4 56	6 58	3 4
26	Th	4 29	7 25	3 16	4 35	7 19	3 22	4 40	7 15	3 28	4 56	6 58	3 38
27	Fr	4 29	7 25	sets.	4 35	7 20	sets.	4 40	7 16	sets.	4 55	6 59	sets.
28	Sa	4 28	7 27	8 26	4 34	7 21	8 20	4 39	7 16	8 15	4 55	7 0	8 5
29	S	4 27	7 28	9 5	4 34	7 22	8 59	4 39	7 17	8 53	4 55	7 0	8 42
30	M	4 27	7 28	9 45	4 33	7 23	9 39	4 38	7 18	9 38	4 54	7 1	9 23
31	Tu	4 26	7 29	10 17	4 32	7 23	10 11	4 37	7 18	10 5	4 54	7 1	9 54

D. of Month.	Day of Week.	CALENDAR.
1	SUNDAY	<b>Second Sunday after Easter.</b> SS. PHILIP AND JAMES, APOSTLES. Less. Wisd. v. 1-5; Gosp. John xiv. 1-13; Last Gosp. John x. 11-16. <i>Cons. Bp. Spalding, Peoria, 1877.</i>
2	Monday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
3	Tuesday	FINDING OF THE HOLY CROSS. <i>Cons. Bp. Elder, Cincinnati, 1857.</i>
4	Wednesday	St. Monica, Widow. <i>Cons. Bp. Corrigan, Newark, 1873.</i>
5	Thursday	St. Pius V., Pope and Confessor. <i>Cons. Bp. Wadhams, Ogdensburg, 1872.</i>
6	Friday	St. John before the Latin Gate.
7	Saturday	St. Stanislaus, Bishop and Martyr.
8	SUNDAY	<b>Third Sunday after Easter.</b> PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22. <i>First Plenary Council of Baltimore, 1852.</i>
9	Monday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Tuesday	St. Antoninus, Bishop and Confessor.
11	Wednesday	Apparition of St. Michael, Archangel (May 8). <i>Bp. Lavialle, Louisville, died, 1867.</i>
12	Thursday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Friday	St. Anselm, Bishop, Confessor, and Doctor of the Church (April 21). <i>Cons. Bp. Moore, St. Augustine, 1877.</i>
14	Saturday	St. Fidelis of Sigmaringen, Martyr.
15	SUNDAY	<b>Fourth Sunday after Easter.</b> Epist. James i. 17-21; Gosp. John xvi. 5-14.
16	Monday	St. Ubaldu, Bishop and Confessor.
17	Tuesday	St. Paschal Baylon, Confessor. <i>Montreal founded, 1642.</i>
18	Wednesday	St. Venantius, Martyr.
19	Thursday	St. Peter Celestine, Pope and Confessor.
20	Friday	St. Bernardine of Sienna, Confessor.
21	Saturday	St. Hermenegild, Martyr.
22	SUNDAY	<b>Fifth Sunday after Easter.</b> St. John Nepomucen, Martyr. Less. Wisdom v. 1-5; Gosp. Matt. x. 26-32; Last Gosp. John xvi. 22-30.
23	Monday	SS. Soter and Caius, Popes and Martyrs (April 22). Rogation Day. <i>Cons. Bp. Kain, Wheeling, 1875.</i>
24	Tuesday	Our Lady, Help of Christians. Rogation Day. <i>Cons. Bp. McCloskey, Louisville, 1863.</i>
25	Wednesday	St. Gregory VII., Pope and Confessor. Vigil of the Ascension. Rogation Day. <i>First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1871.</i>
26	Thursday	<b>Ascension of our Lord.</b> Less. Acts i. 1-11; Gosp. Mark xvi. 14-20.
27	Friday	St. Mary Magdalen of Pazzi, Virgin.
28	Saturday	St. Philip Neri, Confessor.
29	SUNDAY	<b>Sunday in the Octave of the Ascension.</b> Epist. 1 Peter iv. 7-12; Gosp. John xv. 20-xvi. 4.
30	Monday	Of the Octave. <i>Cons. Bp. Seidenbush, St. Cloud, 1875.</i>
31	Tuesday	St. Angela Merici, Virgin.



Sacred Heart  
of JESUS.



MOON'S PHASES.

First Quarter.....	D. 4
Full Moon.....	12
Last Quarter.....	18
New Moon.....	26

BOSTON.

H. M.	
10 35 ev.	
2 12 mo.	
4 35 ev.	
9 19 mo.	

N. YORK.

H. M.	
10 23 ev.	
2 0 mo.	
4 23 ev.	
9 7 mo.	

WASH'T'N.

H. M.	
10 11 ev.	
1 48 mo.	
4 11 ev.	
8 55 mo.	

CHARLES'N.

H. M.	
9 59 ev.	
1 36 mo.	
3 59 ev.	
8 43 mo.	

CHICAGO.

H. M.	
9 29 ev.	
1 6 mo.	
3 29 ev.	
8 13 mo.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE; MICHIGAN; WISCONSIN, IOWA, and OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, and CALIFORNIA.			CALENDAR FOR CHARLESTON; NORTH CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, and LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	W	4 23	7 30	10 54	4 32	7 24	10 50	4 37	7 19	10 46	4 51	7 2	10 42
2	Th	4 25	7 31	11 26	4 31	7 25	11 21	4 37	7 19	11 17	4 53	7 2	11 14
3	Fr	4 25	7 32	morn.	4 31	7 26	11 58	4 36	7 20	11 55	4 53	7 3	11 52
4	Sa	4 24	7 32	12 1	4 30	7 26	morn.	4 36	7 20	morn.	4 53	7 3	morn.
5	S	4 24	7 33	12 20	4 30	7 27	12 26	4 36	7 21	12 28	4 53	7 4	12 30
6	M	4 23	7 33	12 36	4 29	7 27	12 46	4 35	7 21	12 46	4 52	7 4	12 59
7	Tu	4 23	7 34	1 15	4 29	7 28	1 20	4 35	7 22	1 25	4 52	7 5	1 34
8	W	4 23	7 35	1 52	4 29	7 29	1 57	4 35	7 23	2 3	4 52	7 5	2 13
9	Th	4 22	7 35	2 18	4 28	7 29	2 24	4 34	7 23	2 30	4 52	7 6	2 41
10	Fr	4 22	7 36	2 54	4 28	7 30	2 59	4 34	7 24	3 5	4 52	7 6	3 16
11	Sa	4 22	7 31	3 36	4 28	7 30	3 39	4 34	7 24	3 45	4 52	7 7	3 54
12	S	4 22	7 37	rises.	4 28	7 31	rises.	4 34	7 25	rises.	4 52	7 7	rises.
13	M	4 22	7 37	9 7	4 28	7 31	9 1	4 34	7 25	8 55	4 52	7 8	8 35
14	Tu	4 22	7 38	9 48	4 28	7 32	9 42	4 34	7 26	9 36	4 52	7 8	9 24
15	W	4 22	7 38	10 22	4 28	7 32	10 17	4 34	7 26	10 11	4 52	7 9	10 0
16	Th	4 22	7 38	10 54	4 28	7 32	10 49	4 34	7 26	10 41	4 52	7 9	10 24
17	Fr	4 22	7 39	11 19	4 28	7 33	11 15	4 34	7 27	11 10	4 52	7 9	11 2
18	Sa	4 22	7 39	11 45	4 28	7 33	11 42	4 34	7 27	11 40	4 52	7 9	11 37
19	S	4 22	7 39	morn.	4 28	7 33	morn.	4 34	7 27	morn.	4 52	7 9	morn.
20	M	4 22	7 39	12 7	4 28	7 33	12 10	4 34	7 27	12 14	4 52	7 10	12 18
21	Tu	4 23	7 39	12 36	4 29	7 34	12 41	4 35	7 28	12 46	4 53	7 10	12 52
22	W	4 23	7 39	1 5	4 29	7 34	1 10	4 35	7 28	1 16	4 53	7 10	1 26
23	Th	4 23	7 40	1 37	4 29	7 34	1 43	4 35	7 28	1 49	4 53	7 10	1 55
24	Fr	4 23	7 40	2 18	4 29	7 34	2 24	4 35	7 28	2 30	4 53	7 10	2 43
25	Sa	4 23	7 40	3 1	4 29	7 34	3 6	4 35	7 29	3 12	4 53	7 11	3 27
26	S	4 23	7 40	sets.	4 29	7 34	sets.	4 35	7 29	sets.	4 53	7 11	sets.
27	M	4 24	7 40	8 10	4 30	7 35	8 4	4 36	7 29	7 58	4 54	7 11	7 40
28	Tu	4 24	7 40	8 55	4 30	7 35	8 49	4 36	7 29	8 43	4 54	7 11	8 32
29	W	4 24	7 40	9 25	4 30	7 35	9 19	4 36	7 29	9 13	4 54	7 11	9 2
30	Th	4 25	7 40	9 55	4 31	7 35	9 49	4 37	7 29	9 43	4 55	7 11	9 33

D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	Of the Octave of the Ascension.
2	Thursday	Octave of the Ascension. SS. Marcellinus and Companions, Martyrs. <i>Cons. Bp. Healy, Portland, 1875.</i>
3	Friday	St. George, Martyr (April 23).
4	Saturday	Vigil of Pentecost. <i>Fast.</i>
5	SUNDAY	<b>Pentecost, or Whit-Sunday.</b> Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
6	Monday	WHIT-MONDAY.
7	Tuesday	WHIT-TUESDAY.
8	Wednesday	Of the Octave. Ember Day. <i>Fast.</i>
9	Thursday	Of the Octave.
10	Friday	Of the Octave. Ember Day. <i>Fast.</i>
11	Saturday	Of the Octave. Ember Day. <i>Fast.</i>
12	SUNDAY	<b>Feast of the Most Holy Trinity.</b> Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42.
13	Monday	St. Anthony of Padua, Confessor.
14	Tuesday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	Wednesday	St. Barnabas, Apostle (June 11). SS. Vitus and Companions, Martyrs. <i>Abp. Neale, Baltimore, died, 1817.</i>
16	Thursday	<b>Solemnity of Corpus Christi.</b> Epist. 1 Cor. xi. 23-29; Gosp. John vi. 56-59.
17	Friday	Of the Octave.
18	Saturday	Of the Octave. SS. Marcus and Marcellianus, Martyrs. <i>Bp. Tyler, Hartford, died, 1849.</i>
19	SUNDAY	<b>Sunday in the Octave of Corpus Christi.</b> St. Juliana Falconieri, Virgin. Epist. 2 Cor. x. 17-xi. 2; Gosp. Matt. xxv. 1-13; Last Gosp. Luke xiv. 16-24. <i>Bp. Concanen, New York, died, 1810.</i>
20	Monday	Of the Octave. St. Silverius, Pope and Martyr. <i>Abp. Blanc, New Orleans, died, 1860.</i>
21	Tuesday	St. Aloysius Gonzaga, Confessor.
22	Wednesday	Of the Octave. St. Paulinus, Bishop and Confessor.
23	Thursday	Octave of Corpus Christi. Vigil of St. John Baptist.
24	Friday	NATIVITY OF ST. JOHN BAPTIST.
25	Saturday	St. William, Abbot.
26	SUNDAY	<b>Third Sunday after Pentecost.</b> SS. John and Paul, Martyrs. Less. Eccclus. xlv. 10-15; Gosp. Luke xii. 1-8; Last Gosp. Luke xv. 1-10.
27	Monday	Sacred Heart of JESUS (June 24).
28	Tuesday	St. Irenæus, Bishop and Martyr. Vigil of SS. Peter and Paul. <i>Bp. Bruté, Vincennes, died, 1830; Bp. St. Palais (same see) died, 1877.</i>
29	Wednesday	SS. PETER AND PAUL, APOSTLES. <i>Cons. Bp. Krautbauer, Green Bay, 1875.</i>
30	Thursday	Commemoration of St. Paul.

It is in adversity that men are known.



St Mary M.



JULY



♌

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
First Quarter.....	4	H. M. 12 32 ev.	H. M. 12 20 ev.	H. M. 12 8 ev.	H. M. 11 56 mo.	H. M. 11 36 mo.
Full Moon.....	11	9 29 mo.	9 17 mo.	9 5 mo.	8 53 mo.	8 23 mo.
Last Quarter.....	18	12 49 mo.	12 37 mo.	12 25 mo.	12 13 mo.	11 43 ev. 17
New Moon.....	26	12 35 mo.	12 23 mo.	12 11 mo.	11 59 ev. 25	11 29 ev. 25

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Fr	H. M. 4 25	H. M. 7 10	H. M. 10 25	H. M. 4 31	H. M. 7 31	H. M. 10 21	H. M. 4 37	H. M. 7 29	H. M. 10 16	H. M. 4 55	H. M. 7 11	H. M. 10 7
2	Sa	4 26	7 40	10 52	4 32	7 34	10 48	4 37	7 29	10 44	4 55	7 11	10 87
3	S	4 27	7 40	11 20	4 33	7 34	11 17	4 38	7 29	11 13	4 56	7 11	11 5
4	M	4 27	7 39	11 56	4 33	7 33	11 54	4 38	7 28	11 52	4 56	7 11	11 50
5	Tu	4 24	7 39	morn.	4 34	7 33	morn.	4 39	7 28	morn.	4 57	7 11	morn.
6	W	4 29	7 39	12 27	4 35	7 33	12 29	4 40	7 28	12 32	4 57	7 11	12 35
7	Th	4 29	7 39	12 55	4 35	7 33	12 59	4 40	7 28	1 3	4 58	7 11	1 10
8	Fr	4 30	7 38	1 36	4 36	7 32	1 40	4 41	7 27	1 44	4 58	7 10	1 54
9	Sa	4 31	7 38	2 31	4 37	7 32	2 36	4 42	7 27	2 40	4 59	7 10	2 50
10	S	4 32	7 38	3 18	4 37	7 32	3 18	4 42	7 27	3 22	5 0	7 10	3 31
11	M	4 33	7 37	rises.	4 38	7 31	rises.	4 43	7 23	rises.	5 0	7 10	rises.
12	Tu	4 33	7 37	8 13	4 39	7 31	8 8	4 44	7 26	8 3	5 1	7 9	7 53
13	W	4 34	7 36	8 49	4 40	7 30	8 44	4 45	7 25	8 40	5 1	7 9	8 30
14	Th	4 35	7 36	9 19	4 40	7 30	9 14	4 45	7 25	9 10	5 2	7 9	9 0
15	Fr	4 36	7 35	9 47	4 41	7 29	9 42	4 46	7 24	9 38	5 3	7 8	9 28
16	Sa	4 37	7 34	10 14	4 42	7 29	10 10	4 47	7 24	10 6	5 3	7 8	10 0
17	S	4 37	7 34	10 41	4 43	7 28	10 38	4 48	7 23	10 35	5 4	7 8	10 28
18	M	4 38	7 33	11 10	4 44	7 24	11 7	4 49	7 23	11 4	5 4	7 7	11 0
19	Tu	4 39	7 32	11 42	4 45	7 27	11 40	4 50	7 22	11 37	5 5	7 7	11 34
20	W	4 40	7 32	morn.	4 45	7 26	morn.	4 50	7 21	morn.	5 6	7 6	morn.
21	Th	4 41	7 31	12 16	4 46	7 26	12 19	4 51	7 21	12 22	5 6	7 6	12 26
22	Fr	4 42	7 30	12 58	4 47	7 25	1 1	4 52	7 20	1 5	5 7	7 5	1 16
23	Sa	4 43	7 29	1 40	4 48	7 24	1 43	4 53	7 19	1 48	5 7	7 5	1 57
24	S	4 44	7 28	2 36	4 49	7 23	2 40	4 54	7 18	2 44	5 8	7 4	2 54
25	M	4 45	7 27	3 31	4 50	7 22	3 38	4 55	7 17	3 42	5 8	7 3	sets.
26	Tu	4 46	7 26	sets.	4 51	7 21	sets.	4 55	7 17	sets.	5 9	7 3	7 6
27	W	4 47	7 25	7 56	4 52	7 20	7 50	4 56	7 16	7 46	5 10	7 2	7 33
28	Th	4 48	7 24	8 15	4 52	7 19	8 10	4 57	7 15	8 6	5 11	7 1	8 0
29	Fr	4 49	7 23	8 45	4 53	7 18	8 41	4 57	7 14	8 37	5 11	7 0	8 30
30	Sa	4 50	7 22	9 12	4 54	7 18	9 8	4 58	7 14	9 4	5 12	7 0	8 56
31	S	4 51	7 21	9 45	4 55	7 17	9 41	4 59	7 13	9 47	5 13	6 59	9 27

D. of Mon.	Day of Week.	CALENDAR.
1	Friday	Octave of St. John Baptist.
2	Saturday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
3	SUNDAY	<b>Fourth Sunday after Pentecost.</b> Feast of the Most Precious Blood. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Luke v. 1-11. <i>Quebec founded, 1608.</i>
4	Monday	St. Leo II., Pope and Conf. <i>Bp. O'Gorman, Omaha, died, 1874.</i>
5	Tuesday	St. Francis Caracciolo, Confessor (June 4).
6	Wednesday	Octave of SS. Peter and Paul.
7	Thursday	St. Boniface, Apostle of Germany (June 5). <i>Abp. Kenrick, Baltimore, died, 1865. Bp. Whelan, Wheeling, died, 1874.</i>
8	Friday	St. Elizabeth, Queen of Portugal.
9	Saturday	St. Norbert, Bishop and Confessor (June 6).
10	SUNDAY	<b>Fifth Sunday after Pentecost.</b> Epist. 1 Peter iii. 8-15; Gosp. Matt. v. 20-24.
11	Monday	St. John a San Facundo, Conf. (June 12). St. Pius, Pope and M.
12	Tuesday	St. John Gualbert, Abbot. <i>Bp. David, Louisville, died, 1841. Cons. Bps. McQuaid, Rochester; Shanahan, Harrisburg; O'Hara, Scranton, 1868.</i>
13	Wednesday	St. Anacleto, Pope and Martyr.
14	Thursday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Friday	St. Henry, Emperor of Germany, Confessor.
16	Saturday	Our Lady of Mount Carmel.
17	SUNDAY	<b>Sixth Sunday after Pentecost.</b> Epist. Rom. vi. 8-11; Gosp. Mark viii. 1-10.
18	Monday	St. Camillus of Lellis, Conf. <i>Defin. of Dogma of Infal., 1870.</i>
19	Tuesday	St. Vincent of Paul, Confessor.
20	Wednesday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. <i>Cons. Bp. Grace, St. Paul, 1859.</i>
21	Thursday	St. John Francis Regis, Conf. (June 16). St. Praxedes, Virgin.
22	Friday	St. Mary Magdalen. <i>Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natchez, died, 1852.</i>
23	Saturday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor. Vigil of St. James.
24	SUNDAY	<b>Seventh Sunday after Pentecost.</b> Epist. Rom. vi. 19-23; Gosp. Matt. vii. 15-21.
25	Monday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. <i>Cons. Abp. Blanchet, Oregon, 1845.</i>
26	Tuesday	St. Anne, Mother of the B. V. M.
27	Wednesday	St. Margaret, Queen of Scotland (June 10). St. Pantaleon, Martyr.
28	Thursday	SS. Nazarius and Comp., Martyrs. St. Innocent, Pope and Conf.
29	Friday	St. Martha, Virgin. SS. Felix and Companions, Martyrs.
30	Saturday	The Seven Brothers, Martyrs (July 10). SS. Abdon and Sennen, Martyrs.
31	SUNDAY	<b>Eighth Sunday after Pentecost.</b> St. Ignatius of Loyola, Confessor. Epist. 2 Tim. ii. 8-10 and iii. 10-12; Gosp. Luke x. 1-9; Last Gosp. Luke xvi. 1-9.



St.  
Bartholomew



AUGUST



MP

MOON'S PHASES.

	D.
First Quarter.....	2
Full Moon.....	9
Last Quarter.....	16
New Moon.....	24

BOSTON.

H. M.
11 58 ev.
4 22 ev.
12 13 ev.
4 1 ev.

N. YORK.

H. M.
11 46 ev.
4 10 ev.
12 1 ev.
3 49 ev.

WASH'T'N.

H. M.
11 34 ev.
3 58 ev.
11 49 mo.
3 37 ev.

CHARLES'N.

H. M.
11 22 ev.
3 46 ev.
11 37 mo.
3 25 ev.

CHICAGO.

H. M.
10 52 ev.
3 16 ev.
11 7 mo.
2 55 ev.

Day of Month. Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Con- necticut, New Jer- sey, Penn'a, Ohio, Indiana, & Illin'a.			CALENDAR FOR WASHINGTON; MA- ryland, Virginia, Kentucky, Mis- souri, and Cali- fornia.			CALENDAR FOR CHARLESTON; NOR- Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 M	4 52	7 20	10 15	4 56	7 16	10 11	5 0	7 12	10 7	5 14	6 58	9 58
2 Tu	4 53	7 19	10 50	4 57	7 15	10 47	5 1	7 11	10 43	5 14	6 57	10 53
3 W	4 54	7 18	11 23	4 58	7 14	11 21	5 1	7 10	11 19	5 15	6 56	11 11
4 Th	4 55	7 16	morn.	4 59	7 12	morn.	5 2	7 9	morn.	5 16	6 55	morn.
5 Fr	4 56	7 15	12 0	5 0	7 11	12 1	5 3	7 8	12 3	5 16	6 54	12 7
6 Sa	4 57	7 14	1 2	5 1	7 10	1 4	5 4	7 7	1 7	5 17	6 53	1 12
7 S	4 58	7 13	2 9	5 2	7 9	2 12	5 5	7 6	2 15	5 18	6 52	2 23
8 M	4 59	7 11	3 22	5 3	7 7	3 25	5 6	7 4	3 28	5 18	6 51	3 38
9 Tu	5 0	7 10	rises.	5 4	7 6	rises.	5 7	7 3	rises.	5 19	6 50	rises.
10 W	5 1	7 9	7 15	5 5	7 5	7 12	5 8	7 2	7 9	5 20	6 48	7 0
11 Th	5 2	7 8	7 45	5 6	7 4	7 42	5 9	7 0	7 39	5 21	6 47	7 31
12 Fr	5 3	7 7	8 12	5 7	7 3	8 9	5 10	6 59	8 6	5 21	6 46	8 0
13 Sa	5 4	7 5	8 43	5 8	7 1	8 40	5 11	6 58	8 37	5 22	6 45	8 31
14 S	5 5	7 4	9 13	5 9	7 0	9 9	5 12	6 57	9 6	5 23	6 44	9 0
15 M	5 6	7 2	9 59	5 10	6 58	9 46	5 13	6 55	9 43	5 23	6 43	9 37
16 Tu	5 7	7 0	10 21	5 11	6 56	10 21	5 14	6 53	10 19	5 24	6 42	10 13
17 W	5 8	6 59	11 4	5 12	6 55	11 2	5 15	6 52	11 0	5 25	6 41	10 55
18 Th	5 9	6 57	morn.	5 13	6 53	morn.	5 16	6 50	morn.	5 25	6 40	morn.
19 Fr	5 10	6 55	12 7	5 14	6 52	12 10	5 17	6 49	12 13	5 26	6 39	12 20
20 Sa	5 11	6 54	1 12	5 15	6 51	1 15	5 18	6 48	1 18	5 27	6 38	1 26
21 S	5 12	6 52	2 17	5 16	6 49	2 20	5 19	6 46	2 23	5 27	6 37	2 30
22 M	5 14	6 51	3 22	5 17	6 48	3 26	5 20	6 45	3 29	5 28	6 36	3 36
23 Tu	5 15	6 50	4 28	5 18	6 47	4 30	5 21	6 44	4 33	5 29	6 35	4 40
24 W	5 16	6 48	sets.	5 19	6 45	sets.	5 21	6 42	sets.	5 29	6 34	sets.
25 Th	5 17	6 47	6 59	5 20	6 44	6 56	5 22	6 41	6 52	5 30	6 33	6 42
26 Fr	5 18	6 45	7 28	5 21	6 42	7 25	5 23	6 40	7 22	5 31	6 32	7 16
27 Sa	5 19	6 44	7 59	5 22	6 41	7 56	5 24	6 38	7 53	5 31	6 31	7 48
28 S	5 20	6 42	8 33	5 23	6 39	8 30	5 25	6 37	8 27	5 32	6 29	8 21
29 M	5 21	6 40	9 15	5 24	6 38	9 12	5 26	6 36	9 9	5 33	6 28	9 0
30 Tu	5 22	6 39	10 5	5 25	6 36	10 2	5 27	6 34	10 0	5 33	6 27	9 54
31 W	5 23	6 37	10 59	5 26	6 35	10 56	5 28	6 33	10 54	5 34	6 26	10 49

D. of Month.	Day of Week.	CALENDAR.
1	Monday	St. Peter's Chains. The Machabees, Martyrs.
2	Tuesday	St. Alphonsus Liguori, Bishop, Conf., and Dr. of the Church.
3	Wednesday	Finding of the Body of St. Stephen. <i>Cons. Bp. Mora, Monterey, 1873.</i>
4	Thursday	St. Dominic, Confessor.
5	Friday	Our Lady <i>ad Nives</i> . [Martyrs.
6	Saturday	Transfiguration of our Lord. SS. Xystus and Companions,
7	SUNDAY	<b>Ninth Sunday after Pentecost.</b> St. Cajetan, Confessor. Less. Eccclus. xxxi. 8-11; Gosp. Matt. vi. 24-33; Last Gosp. Luke xix. 41-47. [Columbus, 1880.
8	Monday	SS. Cyriacus and Companions, Martyrs. <i>Cons. Bp. Watterson,</i>
9	Tuesday	St. Alexius, Confessor (July 17). Vigil of St. Lawrence. St. Romanus, Martyr. <i>Bp. Verot, St. Augustine, died, 1876.</i>
10	Wednesday	St. LAWRENCE, MARTYR.
11	Thursday	Of the Octave of St. Lawrence. SS. Tiburtius and Susanna, Martyrs. <i>Bp. Fenwick, Boston, died, 1846.</i>
12	Friday	St. Clare, Virgin.
13	Saturday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. Vigil of the Assumption. <i>Fast. Cons. Bp. Becker, Wilmington, 1868.</i>
14	SUNDAY	<b>Tenth Sunday after Pentecost.</b> Epist. 1 Cor. xii. 2-11; Gosp. Luke xviii. 9-14.
15	Monday	<b>Assumption of the B. V. M.</b> Less. Eccclus. xxiv. 11-20; Gosp. Luke x. 38-42. <i>Cons. Bp. O'Connor, Omaha, 1876.</i>
16	Tuesday	St. Hyacinth, Confessor.
17	Wednesday	Octave of St. Lawrence.
18	Thursday	Of the Octave of the Assumption. St. Agapitus, Martyr.
19	Friday	Of the Octave.
20	Saturday	St. Bernard, Abbot, Confessor, and Doctor of the Church. <i>Cons. Bp. McMahon, Hartford, 1879.</i>
21	SUNDAY	<b>Eleventh Sunday after Pentecost.</b> St. Joachim, Father of the B. V. M. Less. Eccclus. xxxi. 8-11; Gosp. Matt. i. 1-16; Last Gosp. Mark vii. 31-37.
22	Monday	Octave of the Assumption. SS. Timothy and Companions, Martyrs.
23	Tuesday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
24	Wednesday	St. BARTHOLOMEW, APOSTLE.
25	Thursday	St. Louis IX., King of France, Confessor.
26	Friday	St. Jane Frances de Chantal, Widow (Aug. 21). St. Zephyrinus, Pope and Martyr.
27	Saturday	St. Joseph Calasanctius, Confessor.
28	SUNDAY	<b>Twelfth Sunday after Pentecost.</b> St. Augustine, Bishop, Conf., and Dr. of the Church. Epist. 2 Tim. iv. 1-8; Gosp. Matt. v. 13-19; Last Gosp. Luke x. 23-37.
29	Monday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Tuesday	St. Rose of Lima, Virgin. SS. Felix and Companions, Martyrs.
31	Wednesday	St. Raymund Nonnatus, Confessor.



EXALTATION  
HOLY CROSS



SEPTEMBER

MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter.....	1	9 18 mo.	9 6 mo.	8 54 mo.	8 42 mo.	8 12 mo.
Full Moon.....	7	1 55 ev.	11 43 ev.	11 31 ev.	11 19 ev.	10 49 ev.
Last Quarter.....	15	3 17 mo.	3 5 mo.	2 53 mo.	2 41 mo.	2 11 mo.
New Moon.....	23	7 10 mo.	6 58 mo.	6 46 mo.	6 34 mo.	6 4 mo.
First Quarter.....	30	5 4 ev.	4 52 ev.	4 40 ev.	4 28 ev.	3 58 ev.

Day of Month. Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MARYLAND, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NORTH CAROLINA, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1 Th	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 Fr	5 24	6 35	11 42	5 27	6 33	11 40	5 29	6 31	11 38	5 35	6 25	11 34
3 Sa	5 26	6 33	morn.	5 28	6 31	morn.	5 30	6 29	morn.	5 35	6 24	morn.
4 Su	5 27	6 32	12 42	5 29	6 30	12 44	5 31	6 28	12 46	5 36	6 22	12 49
5 M	5 28	6 30	1 54	5 30	6 28	1 56	5 32	6 26	1 58	5 37	6 21	2 4
6 Tu	5 29	6 28	3 4	5 31	6 26	3 6	5 33	6 24	3 8	5 37	6 20	3 12
7 W	5 30	6 26	4 14	5 32	6 24	4 16	5 34	6 23	4 18	5 38	6 19	4 25
8 Th	5 31	6 25	rises.	5 33	6 23	rises.	5 35	6 21	rises.	5 38	6 18	rises.
9 Fr	5 32	6 23	6 26	5 34	6 21	6 24	5 36	6 20	6 22	5 39	6 16	6 16
10 Sa	5 33	6 21	6 56	5 35	6 19	6 54	5 37	6 18	6 52	5 40	6 15	6 46
11 Su	5 35	6 19	7 27	5 36	6 17	7 26	5 38	6 16	7 24	5 40	6 14	7 18
12 M	5 36	6 17	8 9	5 37	6 16	8 8	5 39	6 15	8 6	5 41	6 12	8 2
13 Tu	5 37	6 15	8 47	5 38	6 14	8 46	5 40	6 13	8 44	5 42	6 11	8 39
14 W	5 38	6 14	9 31	5 39	6 13	9 30	5 41	6 12	9 23	5 42	6 9	9 32
15 Th	5 39	6 12	10 6	5 40	6 11	10 5	5 41	6 10	10 3	5 43	6 8	10 0
16 Fr	5 40	6 10	10 51	5 41	6 9	10 50	5 42	6 9	10 43	5 43	6 7	10 40
17 Sa	5 41	6 8	11 47	5 42	6 7	11 46	5 43	6 7	11 44	5 44	6 6	11 40
18 Su	5 42	6 6	morn.	5 43	6 5	morn.	5 44	6 5	morn.	5 45	6 5	morn.
19 M	5 43	6 5	12 39	5 44	6 4	12 40	5 45	6 4	12 41	5 45	6 4	12 45
20 Tu	5 44	6 3	1 38	5 44	6 2	1 39	5 46	6 2	1 40	5 46	6 3	1 44
21 W	5 45	6 1	2 38	5 45	6 0	2 39	5 47	6 0	2 40	5 47	6 1	2 45
22 Th	5 46	6 0	3 40	5 46	5 59	3 41	5 48	5 59	3 42	5 47	6 0	3 46
23 Fr	5 47	5 58	4 44	5 47	5 57	4 44	5 49	5 57	4 45	5 48	5 59	4 50
24 Sa	5 48	5 56	sets.	5 48	5 56	sets.	5 50	5 56	sets.	5 48	5 57	sets.
25 Su	5 50	5 55	6 17	5 49	5 54	6 18	5 51	5 54	6 19	5 49	5 55	6 24
26 M	5 51	5 53	6 50	5 50	5 53	6 51	5 52	5 53	6 52	5 50	5 54	6 56
27 Tu	5 52	5 51	7 32	5 51	5 51	7 33	5 53	5 51	7 34	5 50	5 53	7 38
28 W	5 53	5 49	8 17	5 52	5 49	8 18	5 53	5 49	8 19	5 51	5 51	8 24
29 Th	5 54	5 47	9 11	5 53	5 48	9 12	5 54	5 48	9 13	5 52	5 50	8 18
30 Fr	5 55	5 46	10 12	5 54	5 46	10 14	5 55	5 46	10 16	5 52	5 48	10 20
	5 56	5 44	11 20	5 55	5 45	11 21	5 55	5 45	11 23	5 53	5 47	11 27

D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Office of the Blessed Sacrament.
2	Friday	St. Stephen, King and Confessor.
3	Saturday	Office of the Immaculate Conception.
4	SUNDAY	<b>Thirteenth Sunday after Pentecost.</b> Epist. Gal. iii. 16-22; Gosp. Luke xvii. 11-19. <i>Bp. De Neckere, New Orleans, died, 1835.</i>
5	Monday	St. Lawrence Justinian, Bishop and Confessor.
6	Tuesday	Feria. <i>Cons. Bp. Heiss, La Crosse, 1868.</i>
7	Wednesday	Feria.
8	Thursday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. <i>Bp. Rappe, Cleveland, died, 1877.</i>
9	Friday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Saturday	St. Nicholas of Tolentino, Confessor.
11	SUNDAY	<b>Fourteenth Sunday after Pentecost.</b> Feast of the Holy Name of Mary. Less. Eccus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. vi. 24-33.
12	Monday	Of the Octave. <i>Bp. Barron died, 1854.</i>
13	Tuesday	Of the Octave. <i>Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1868.</i>
14	Wednesday	Exaltation of the Holy Cross. <i>Cons. Bp. Vertin, Marquette, 1879.</i>
15	Thursday	Octave of the Nativity. St. Nicomedes, Martyr.
16	Friday	SS. Cornelius, Pope, and Cyprian, Bishop, Martyrs. SS. Euphemia and Companions, Martyrs.
17	Saturday	Stigmata of St. Francis of Assisi.
18	SUNDAY	<b>Fifteenth Sunday after Pentecost.</b> Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Luke vii. 11-16. <i>Bp. Young, Erie, died, 1866.</i>
19	Monday	SS. Januarius and Companions, Martyrs.
20	Tuesday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. <i>Bp. Gartland, Savannah, died, 1854.</i>
21	Wednesday	ST. MATTHEW, APOSTLE. Ember Day. <i>Fast.</i>
22	Thursday	St. Thomas of Villanova. Bishop and Confessor. SS. Maurice and Companions, Martyrs.
23	Friday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. Ember Day. <i>Fast. Bp. Smyth, Dubuque, died, 1865.</i>
24	Saturday	Our Lady of Ransom. Ember Day. <i>Fast.</i>
25	SUNDAY	<b>Sixteenth Sunday after Pentecost.</b> Epist. Eph. iii. 13-21; Gosp. Luke xiv. 1-11. <i>Bp. Rosati, St. Louis, died, 1843.</i>
26	Monday	St. Joseph of Cupertino, Confessor (Sept. 18). SS. Cyprian and Justina, Martyrs.
27	Tuesday	SS. Cosmas and Damian, Martyrs.
28	Wednesday	St. Wenceslaus, Duke, Martyr.
29	Thursday	ST. MICHAEL, ARCHANGEL. <i>Bp. Martin, Natchitoches, died, 1875.</i>
30	Friday	St. Jerome, Confessor and Doctor of the Church. <i>Cons. Bp. Hennessy, Dubuque, 1866.</i>



St Teresa



OCTOBER



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MOON'S PHASES.		BOSTON.		N. YORK.		WASH'T'N.		CHARLES'N.		CHICAGO.	
	D.	H. M.		H. M.		H. M.		H. M.		H. M.	
Full Moon.....	7	9 12 mo.		9 3 mo.		8 51 mo.		8 39 mo.		8 9 mo.	
Last Quarter.....	14	9 42 ev.		9 30 ev.		9 18 ev.		9 6 ev.		8 36 ev.	
New Moon.....	22	9 47 ev.		9 35 ev.		9 23 ev.		9 11 ev.		9 41 ev.	
First Quarter.....	29	11 58 ev.		11 46 ev.		11 34 ev.		11 22 ev.		10 52 ev.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MARYLAND, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Sa	5 57	5 42	morn.	5 56	5 43	morn.	5 56	5 43	morn.	5 54	5 45	morn.
2	S	5 58	5 40	12 32	5 57	5 41	12 30	5 57	5 41	12 27	5 55	5 43	12 24
3	M	5 59	5 39	1 41	5 58	5 40	1 39	5 58	5 40	1 36	5 55	5 42	1 30
4	Tu	6 1	5 37	2 52	6 0	5 38	2 49	5 59	5 38	2 46	5 56	5 41	2 40
5	W	6 2	5 36	3 52	6 1	5 37	3 50	6 0	5 37	3 47	5 57	5 40	3 41
6	Th	6 3	5 34	4 55	6 2	5 35	4 52	6 1	5 35	4 49	5 57	5 39	4 42
7	Fr	6 4	5 32	rises.	6 3	5 33	rises.	6 2	5 34	rises.	5 58	5 37	rises.
8	Sa	6 5	5 31	5 50	6 4	5 32	5 53	6 3	5 32	5 56	5 59	5 36	6 2
9	S	6 6	5 29	6 27	6 5	5 30	6 30	6 4	5 31	6 33	5 59	5 35	6 38
10	M	6 8	5 27	7 26	6 6	5 28	7 29	6 5	5 29	7 33	6 0	5 34	7 32
11	Tu	6 9	5 26	8 11	6 7	5 27	8 14	6 6	5 28	8 17	6 1	5 33	8 24
12	W	6 10	5 24	9 0	6 8	5 25	9 12	6 7	5 26	9 15	6 1	5 31	9 21
13	Th	6 11	5 22	10 11	6 9	5 24	10 14	6 8	5 25	10 17	6 2	5 30	10 22
14	Fr	6 12	5 21	11 14	6 10	5 22	11 16	6 9	5 23	11 18	6 3	5 29	11 21
15	Sa	6 13	5 19	morn.	6 11	5 21	morn.	6 10	5 22	morn.	6 3	5 28	morn.
16	S	6 14	5 17	12 20	6 12	5 19	12 18	6 11	5 20	12 16	6 4	5 26	12 12
17	M	6 15	5 15	1 22	6 13	5 17	1 20	6 12	5 19	1 17	6 4	5 25	1 11
18	Tu	6 17	5 14	2 31	6 15	5 16	2 29	6 13	5 18	2 26	6 6	5 24	2 20
19	W	6 18	5 12	3 35	6 16	5 14	3 32	6 14	5 16	3 29	6 7	5 23	3 21
20	Th	6 19	5 11	4 38	6 17	5 13	4 34	6 15	5 15	4 31	6 8	5 22	4 25
21	Fr	6 20	5 9	5 44	6 18	5 12	5 40	6 16	5 14	5 37	6 8	5 21	5 30
22	Sa	6 21	5 8	sets.	6 19	5 11	sets.	6 17	5 13	sets.	6 9	5 20	sets.
23	S	6 22	5 6	5 12	6 20	5 9	5 46	6 18	5 11	5 49	6 10	5 19	5 16
24	M	6 23	5 5	6 36	6 21	5 8	6 40	6 19	5 10	6 44	6 11	5 18	6 50
25	Tu	6 25	5 3	7 39	6 22	5 6	7 42	6 20	5 9	7 46	6 12	5 17	7 52
26	W	6 26	5 2	8 35	6 23	5 5	8 39	6 21	5 8	8 43	6 13	5 16	8 49
27	Th	6 27	5 0	9 31	6 24	5 3	9 35	6 22	5 6	9 39	6 14	5 15	9 45
28	Fr	6 28	4 59	10 20	6 25	5 2	10 32	6 23	5 5	10 35	6 15	5 14	10 40
29	Sa	6 29	4 57	11 27	6 26	5 0	11 29	6 24	5 3	11 31	6 16	5 13	11 33
30	S	6 30	4 55	morn.	6 27	4 59	morn.	6 25	5 2	morn.	6 16	5 12	morn.
31	M	6 32	4 51	12 27	6 29	4 58	12 24	6 26	5 1	12 21	6 17	5 11	12 14

10th Month.

OCTOBER, 1881.

31 Days.

D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	St. Remigius, Bishop and Confessor. <i>Cons. Bp. Feehan, Nashville, 1865.</i>
2	SUNDAY	<b>Seventeenth Sunday after Pentecost.</b> Solemnity of the Holy Rosary. Less. Eccclus. xxiv. 14-16; Gosp. Luke xi. 27-28; Last Gosp. Matt. xxii. 35-46.
3	Monday	Feast of the Angel Guardians (Oct. 2). <i>Abp. Bayley, Baltimore, died, 1877.</i>
4	Tuesday	St. Francis of Assisi, Confessor.
5	Wednesday	SS. Placidus and Companions, Martyrs.
6	Thursday	St. Bruno, Confessor.
7	Friday	St. Mark, Pope and Confessor. SS. Sergius and Companions, Martyrs.
8	Saturday	St. Bridget, Widow. <i>Bp. Kelly, Richmond, died, 1829.</i>
9	SUNDAY	<b>Eighteenth Sunday after Pentecost.</b> Epist. 1 Cor. i. 4-9; Gosp. Matt. ix. 1-8.
10	Monday	St. Francis Borgia, Confessor. <i>Bp. Galberry, Hartford, died, 1878.</i>
11	Tuesday	SS. Dionysius and Companions, Martyrs (Oct. 9).
12	Wednesday	Feria. <i>Bp. McFarland, Hartford, died, 1874.</i>
13	Thursday	St. Edward, King of England, Confessor. <i>Cons. Abp. Purcell, Cincinnati, 1833.</i>
14	Friday	St. Callistus, Pope and Martyr.
15	Saturday	St. Theresa, Virgin.
16	SUNDAY	<b>Nineteenth Sunday after Pentecost.</b> Feast of the Maternity of the B. V. M. Less. Eccclus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. xxii. 1-14.
17	Monday	St. Hedwig, Widow.
18	Tuesday	St. LUKE, EVANGELIST.
19	Wednesday	St. Peter of Alcantara, Confessor. <i>Abp. Whitefield, Baltimore, died, 1834.</i>
20	Thursday	St. John Cantius, Confessor.
21	Friday	St. Hilarion, Abbot. SS. Ursula and Companions, Martyrs. <i>Bp. Rosecrans, Columbus, died, 1878.</i>
22	Saturday	Office of the Immaculate Conception.
23	SUNDAY	<b>Twentieth Sunday after Pentecost.</b> Epist. Eph. v. 15-21; Gosp. John iv. 46-53.
24	Monday	St. Raphael, Archangel.
25	Tuesday	SS. Chrysanthus and Daria, Martyrs.
26	Wednesday	St. Evaristus, Pope and Martyr.
27	Thursday	Vigil of SS. Simon and Jude.
28	Friday	SS. SIMON AND JUDE, APOSTLES.
29	Saturday	Office of the Immaculate Conception.
30	SUNDAY	<b>Twenty-first Sunday after Pentecost.</b> Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35. <i>Cons. Bps. Loughlin and De Goesbriand, 1853.</i>
31	Monday	Vigil of All Saints.



St Charles B



NOVEMBER



MOON'S PHASES.		BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
Full Moon.....	D. 5	H. M. 9 18 ev.	H. M. 9 6 ev.	H. M. 8 54 ev.	H. M. 8 42 ev.	H. M. 8 12 ev.
Last Quarter.....	13	5 17 ev.	5 5 ev.	4 53 ev.	4 41 ev.	4 11 ev.
New Moon.....	21	11 37 mo.	11 25 mo.	11 13 mo.	11 1 mo.	10 31 mo.
First Quarter....	28	7 17 mo.	7 5 mo.	6 53 mo.	6 41 mo.	6 11 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Tu	H. M. 6 33	H. M. 4 53	H. M. 1 43	H. M. 6 30	H. M. 4 77	H. M. 1 39	H. M. 6 27	H. M. 5 0	H. M. 1 35	H. M. 6 18	H. M. 5 10	H. M. 1 28
2	W	6 34	4 52	2 53	6 31	4 56	2 49	6 28	4 59	2 45	6 19	5 9	2 38
3	Th	6 35	4 51	4 2	6 32	4 55	3 59	6 29	4 58	3 54	6 20	5 8	3 48
4	Fr	6 36	4 50	5 23	6 33	4 54	5 20	6 30	4 57	5 15	6 21	5 7	5 4
5	Sa	6 38	4 49	rises.	6 34	4 53	rises.	6 31	4 56	rises.	6 22	5 7	rises.
6	S	6 39	4 47	5 16	6 35	4 51	5 20	6 32	4 55	5 24	6 23	5 6	5 34
7	M	6 40	4 46	6 4	6 36	4 50	6 8	6 33	4 54	6 12	6 24	5 5	6 22
8	Tu	6 42	4 45	7 0	6 38	4 49	7 10	6 35	4 53	7 15	6 25	5 4	7 26
9	W	6 43	4 44	8 5	6 39	4 48	8 9	6 36	4 52	8 13	6 26	5 3	8 23
10	Th	6 44	4 43	9 3	6 40	4 47	9 7	6 37	4 51	9 11	6 27	5 2	9 30
11	Fr	6 46	4 42	10 3	6 42	4 46	10 6	6 39	4 50	10 10	6 28	5 2	10 16
12	Sa	6 47	4 41	11 3	6 43	4 45	11 5	6 40	4 49	11 8	6 29	5 1	11 12
13	S	6 48	4 40	morn.	6 44	4 44	morn.	6 41	4 48	morn.	6 30	5 0	morn.
14	M	6 50	4 39	12 5	6 46	4 43	12 3	6 42	4 47	12 2	6 31	5 0	12 1
15	Tu	6 51	4 38	1 7	6 47	4 42	1 4	6 43	4 46	1 1	6 32	4 59	12 52
16	W	6 52	4 37	2 20	6 48	4 41	2 16	6 44	4 45	2 12	6 32	4 58	2 2
17	Th	6 53	4 36	3 15	6 49	4 40	3 11	6 45	4 44	3 7	6 33	4 58	2 52
18	Fr	6 54	4 35	4 14	6 50	4 40	4 10	6 46	4 44	4 6	6 34	4 57	3 55
19	Sa	6 55	4 34	5 8	6 51	4 39	5 4	6 47	4 43	5 0	6 35	4 56	4 50
20	S	6 57	4 34	6 3	6 52	4 38	5 59	6 48	4 42	5 54	6 36	4 56	5 41
21	M	6 58	4 33	sets.	6 53	4 38	sets.	6 49	4 42	sets.	6 36	4 55	sets.
22	Tu	6 59	4 32	5 50	6 54	4 37	5 53	6 50	4 41	5 58	6 37	4 55	6 10
23	W	7 0	4 31	6 50	6 55	4 36	6 55	6 51	4 41	6 59	6 38	4 55	7 11
24	Th	7 2	4 31	8 4	6 57	4 36	8 8	6 52	4 41	8 12	6 39	4 54	8 26
25	Fr	7 3	4 30	9 20	6 58	4 35	9 25	6 53	4 40	9 30	6 40	4 54	9 39
26	Sa	7 4	4 30	10 29	6 59	4 35	10 32	6 54	4 40	10 37	6 40	4 54	10 48
27	S	7 5	4 29	11 38	7 0	4 35	11 40	6 55	4 40	11 43	6 41	4 54	11 46
28	M	7 6	4 29	morn.	7 1	4 35	morn.	6 56	4 40	morn.	6 42	4 54	morn.
29	Tu	7 8	4 29	12 44	7 3	4 34	12 41	6 58	4 40	12 38	6 43	4 54	12 34
30	W	7 9	4 28	1 46	7 4	4 34	1 42	6 59	4 39	1 37	6 44	4 54	1 27

11th Month.

NOVEMBER, 1881.

30 Days.

D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	<b>Feast of All Saints.</b> Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12.
2	Wednesday	All Souls.
3	Thursday	Of the Octave of All Saints.
4	Friday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Companions, Martyrs.
5	Saturday	Of the Octave of All Saints.
6	SUNDAY	<b>Twenty-second Sunday after Pentecost.</b> Epist. Phil. i. 6-11; Gosp. Matt. xxii. 15-21. <i>See of Baltimore founded, 1791.</i>
7	Monday	Of the Octave of All Saints.
8	Tuesday	Octave of All Saints. The Four Coronati, Martyrs.
9	Wednesday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Thursday	St. Andrew Avellino, Confessor. SS. Tryphon and Companions, Martyrs.
11	Friday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Saturday	St. Martin, Pope and Martyr.
13	SUNDAY	<b>Twenty-third Sunday after Pentecost.</b> Patronage of the B. V. M. Less. Eccus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18-26. <i>Bp. Van de Velde, Natchez, died, 1855.</i>
14	Monday	St. Stanislaus Kostka, Confessor. <i>Charles Carroll of Carrollton died, 1832.</i>
15	Tuesday	St. Gertrude, Virgin.
16	Wednesday	St. Didacus, Confessor (Nov. 13).
17	Thursday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Friday	Dedication of Basilica of SS. Peter and Paul.
19	Saturday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	SUNDAY	<b>24th and last Sunday after Pentecost.</b> St. Felix of Valois, Confessor. Epist. 1 Cor. iv. 9-14; Gosp. Luke xii. 32-34; Last Gosp. Matt. xxiv. 15-35.
21	Monday	Presentation of the B. V. M. <i>Bp. Barry, Savannah, died, 1859.</i>
22	Tuesday	St. Cecilia, Virgin and Martyr.
23	Wednesday	St. Clement, Pope and Martyr. St. Felicitas, Martyr.
24	Thursday	St. John of the Cross, Confessor. St. Chrysogonus, Martyr. <i>Cons. Abp. Lamy, Santa Fé, 1850.</i>
25	Friday	St. Catherine, Virgin and Martyr.
26	Saturday	Office of the Immaculate Conception. St. Peter, Bishop and Martyr.
27	SUNDAY	<b>First Sunday in Advent.</b> Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-34.
28	Monday	Feria.
29	Tuesday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Wednesday	ST. ANDREW, APOSTLE. <i>Cons. Abp. Kenrick, St. Louis, 1841.</i>

THE best part of a man's treasure of merits are the things he has left unsaid.



St. John.



DECEMBER



♈

MOON'S PHASES.

	D.	BOSTON.	N. YOR.	WASH'T'N.	CHARLES'N.	CHICAGO.
Full Moon.....	5	H. M. 12 29 ev.	H. M. 12 17 ev.	H. M. 12 5 ev.	H. M. 11 53 mo.	H. M. 11 23 mo.
Last Quarter.....	13	3 20 ev.	3 8 ev.	2 56 ev.	2 44 ev.	2 14 ev.
New Moon.....	21	12 24 mo.	12 12 mo.	12 0 mo.	11 48 ev. 20	11 18 ev. 20
First Quarter....	27	3 47 ev.	3 45 ev.	3 33 ev.	3 21 ev.	2 51 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND; NEW YORK STATE, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
1	Th	H. M. 7 10	H. M. 4 28	H. M. 2 54	H. M. 7 5	H. M. 4 34	H. M. 2 49	H. M. 7 0	H. M. 4 39	H. M. 2 44	H. M. 6 44	H. M. 4 54	H. M. 2 30
2	Fr	7 11	4 28	4 4	7 6	4 34	3 59	7 1	4 39	3 54	6 45	4 54	3 42
3	Sa	7 12	4 28	5 19	7 7	4 34	5 14	7 2	4 39	5 11	6 46	4 54	4 59
4	S	7 13	4 28	6 34	7 8	4 33	6 29	7 3	4 39	6 23	6 47	4 54	6 10
5	M	7 14	4 28	rises.	7 9	4 33	rises.	7 4	4 38	rises.	6 47	4 54	rises.
6	Tu	7 15	4 28	5 36	7 10	4 33	5 41	7 5	4 38	5 47	6 48	4 54	6 1
7	W	7 16	4 28	6 42	7 11	4 33	6 46	7 6	4 38	6 51	6 49	4 54	7 3
8	Th	7 17	4 28	7 37	7 12	4 33	7 42	7 7	4 38	7 47	6 50	4 54	8 0
9	Fr	7 18	4 28	8 31	7 13	4 33	8 39	7 8	4 38	8 44	6 50	4 54	8 59
10	Sa	7 19	4 28	9 33	7 14	4 33	9 37	7 9	4 38	9 41	6 51	4 54	9 53
11	S	7 20	4 28	10 32	7 15	4 33	10 36	7 10	4 38	10 39	6 52	4 55	10 47
12	M	7 21	4 28	11 36	7 16	4 33	11 39	7 11	4 38	11 42	6 53	4 55	11 48
13	Tu	7 22	4 28	morn.	7 16	4 33	morn.	7 11	4 38	morn.	6 54	4 55	morn.
14	W	7 23	4 28	12 46	7 17	4 33	12 43	7 12	4 38	12 40	6 55	4 55	12 34
15	Th	7 24	4 29	1 43	7 18	4 34	1 40	7 13	4 39	1 36	6 56	4 56	1 22
16	Fr	7 24	4 29	2 45	7 18	4 34	2 41	7 13	4 39	2 37	6 56	4 56	2 23
17	Sa	7 25	4 29	3 44	7 19	4 34	3 40	7 14	4 40	3 36	6 57	4 56	3 24
18	S	7 25	4 29	4 44	7 19	4 34	4 39	7 14	4 40	4 34	6 57	4 56	4 21
19	M	7 26	4 30	5 42	7 20	4 35	5 38	7 15	4 40	5 33	6 58	4 57	5 19
20	Tu	7 26	4 30	6 40	7 20	4 35	6 35	7 15	4 41	6 30	6 58	4 57	6 14
21	W	7 27	4 31	sets.	7 21	4 36	sets.	7 16	4 41	sets.	6 59	4 58	sets.
22	Th	7 27	4 31	6 36	7 21	4 36	6 41	7 16	4 42	6 46	6 59	4 58	6 56
23	Fr	7 28	4 32	7 50	7 22	4 37	7 56	7 16	4 43	7 50	7 0	4 59	8 10
24	Sa	7 28	4 32	9 3	7 22	4 37	9 9	7 17	4 44	9 14	7 0	4 59	9 28
25	S	7 29	4 33	10 12	7 22	4 38	10 18	7 17	4 44	10 22	7 0	5 0	10 36
26	M	7 29	4 33	11 21	7 23	4 38	11 24	7 17	4 45	11 27	7 0	5 1	11 34
27	Tu	7 29	4 34	morn.	7 23	4 39	morn.	7 18	4 45	morn.	7 1	5 1	morn.
28	W	7 29	4 34	12 32	7 23	4 39	12 38	7 18	4 46	12 24	7 1	5 2	12 20
29	Th	7 29	4 35	1 34	7 23	4 40	1 29	7 18	4 46	1 24	7 2	5 3	1 10
30	Fr	7 30	4 36	2 36	7 24	4 41	2 31	7 19	4 47	2 27	7 2	5 4	2 13
31	Sa	7 30	4 37	3 35	7 24	4 42	3 29	7 19	4 48	3 24	7 3	5 5	3 11

D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Feria.
2	Friday	St. Bibiana, Virgin and Martyr. <i>Fast.</i>
3	Saturday	St. Francis Xavier, Confessor. <i>Abp. Carroll, Baltimore, died, 1815.</i>
4	SUNDAY	<b>Second Sunday in Advent.</b> Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10.
5	Monday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church (Dec. 4). St. Sabbas, Abbot. <i>Cons. Bp. Quinlan, Mobile, 1859.</i>
6	Tuesday	St. Nicholas, Bishop and Confessor.
7	Wednesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church.
8	Thursday	<b>Immaculate Conception of the B. V. M.</b> Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. <i>Council of Vatican opened, 1869.</i>
9	Friday	Of the Octave of the Immaculate Conception. <i>Fast.</i>
10	Saturday	Of the Octave. St. Melchiades, Pope and Martyr.
11	SUNDAY	<b>Third Sunday in Advent.</b> Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
12	Monday	St. Damasus, Pope and Confessor (Dec. 11).
13	Tuesday	St. Lucy, Virgin and Martyr.
14	Wednesday	Of the Octave. Ember Day. <i>Fast. Cons. Bp. Brondel, Vancouver, 1879.</i>
15	Thursday	Octave of the Immaculate Conception.
16	Friday	St. Eusebius, Bishop and Martyr. Ember Day. <i>Fast.</i>
17	Saturday	Ember Day. <i>Fast.</i>
18	SUNDAY	<b>Fourth Sunday in Advent.</b> Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6.
19	Monday	Expectation of the B. V. M. (Dec. 18).
20	Tuesday	Vigil of St. Thomas.
21	Wednesday	ST. THOMAS, APOSTLE. <i>Bp. Rest, Detroit, died, 1871.</i>
22	Thursday	Feria.
23	Friday	Feria. <i>Fast.</i>
24	Saturday	Vigil of Christmas. <i>Fast.</i>
25	SUNDAY	<b>Christmas.</b> First Mass, Epist. Titus ii. 11-15; Gosp. Luke ii. 1-15. Second Mass, Epist. Titus iii. 4-8; Gosp. Luke ii. 15-21. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	Monday	ST. STEPHEN, FIRST MARTYR.
27	Tuesday	ST. JOHN, APOSTLE AND EVANGELIST.
28	Wednesday	HOLY INNOCENTS.
29	Thursday	St. Thomas à Becket, Bishop and Martyr.
30	Friday	Of the Octave.
31	Saturday	St. Sylvester, Pope and Confessor.

"THERE are no disappointments to those whose wills are buried in the Will of God."—FABER.



Saint Thomas Aquinas

## SAINT THOMAS AQUINAS.

IN the biographical notice of Blessed Albertus Magnus, published in our ANNUAL for 1880, allusion is made to the fact that among his pupils was one destined to wider and more enduring fame than the master himself—namely, Thomas of Aquin. Of this illustrious saint and doctor—upon whom fourteen Sovereign Pontiffs have, in solemn decrees, passed magnificent eulogiums, and whose teachings have been eloquently commended to the Church by an encyclical of our Holy Father Pope Leo XIII.—we purpose here to give a brief sketch.

The Italian town of Aquino is situated in the centre of a vast and fertile plain called Campagna Felice. This plain is nearly surrounded by bare and rugged Alpine mountains, on a boldly jutting spur of one of which, named Rocca Secca, may still be seen the ruins of the once splendid castle of the Aquinos. In this stronghold dwelt Landulf, of the illustrious house of Sommacoli—otherwise called Counts of Loreto, D'Acerra, and Belcastro—and his wife Theodora, descended from the noble Norman family of Caraccioli, and Countess of Teano in her own right. Of Count Landulf but little is known except that he combined a martial spirit with sentiments of piety. His countess possessed great energy of character and a somewhat haughty spirit, tempered by fasting and prayer. It was in a chamber of this castle that a roughly-clad but godly hermit one day suddenly made his appearance before the countess, and, pointing to a picture of St. Dominic which hung upon his breast, exclaimed: “Rejoice, O lady! for thou shalt bring forth a son, whom thou shalt call Thomas; and thou and thy husband wilt think to make a monk of him in the monastery of Monte Casino, in which the body of blessed Benedict rests, hoping to obtain possession of the great income of that monastery through his elevation. But God will provide otherwise, for he will become a brother of the Order of Preachers.”

In due time the event foretold by Bonus the Solitary came to pass, Thomas being born in 1227.

Despite the prophecy of Bonus, when St. Thomas was but five years of age his parents sent him to Monte Casino (then

ruled by his uncle, the Abbot Sinnebald), hoping that he would in time join the Benedictines and become master of those vast possessions which were under the dominion of its abbots. This great abbey, though several times destroyed by earthquakes and siege, sprang up as often as cast down, and, at the time of St. Thomas' entrance there, was the first school in the land. "The reception of a child in those days," says Archbishop Vaughan,\* "was almost as solemn as a profession in our own. His parents carried him to the church, and whilst they wrapped his hand, which held the petition, in the sacred linen of the altar, they promised, in the presence of God and his saints, stability in his name." St. Thomas seems to have been peculiarly fitted by character and temperament for the monastic life. He loved solitude, meditation, and prayer, spending hours together, as a child, in contemplation, so that "all wondered at his power and his holiness." "The personal appearance of young Aquino indicated the presence of a governing spirit. . . . His massive head betokened strength. His broad, tranquil brow, his placid, meditative eyes, produced the impression not so much of quickness and vivacity as of breadth and of command. . . . Though he seldom spoke, when he did speak he set hearts beating faster; and often, whilst thus conversing with his companions, the monks would approach the little gathering by stealth, to listen to the precocious wisdom of this extraordinary child." While St. Thomas peacefully pursued the course of grammar, logic, and philosophy, his mind seemed constantly oppressed with the great thought, *Quid est Deus?*—What is God? And this question the boy was continually asking his masters.

But this peaceful life was brought to an end in the seventh year of Thomas' residence at Monte Casino. The abbey was besieged and taken by the adherents of the Emperor Frederic, and the monks were murdered or driven away. St. Thomas returned to the home of his parents. Here he found the noisy mirth and excitements of a great feudal castle, but, though a boy of twelve, the pastimes of knights

\* *The Life and Labors of St. Thomas of Aquin.* By the Very Rev. Roger Bede Vaughan, O.S.B. (now Archbishop of Sydney, Australia). To this work we are greatly indebted in preparing this sketch.

and squires gave him no pleasure. His chief delight was in acting as the almoner of his father's charity.

After a time his parents sent him to the then celebrated University of Naples. But little is known of his life here, except that he studied under the great Benedictine scholar Erasmus, and that his precocious mind was the wonder of the city. Besides the Benedictines the orders of St. Francis and St. Dominic held chairs in the university. St. Thomas seems to have been fascinated by the Dominicans. Their love of learning, their active ministrations to humanity, their exercise of self-restraint and humility awakened the affection and admiration of St. Thomas. He frequented their church and held discussions with his familiar friend, John a Santo-Facundo. The issue was that he petitioned for the habit, and at about the age of seventeen became a brother of the Friars Preachers. This step awakened stern opposition on the part of the family of the saint, and he was pursued with great rigor by his mother, brothers, and sisters, who still cherished the hope of his becoming a Benedictine. But entreaties, threats, and even personal violence failed to move St. Thomas to abandon a call that seemed to him from heaven. He was thrown into prison, and remained there more than two years, finally escaping through the aid of his sisters, whom his constancy and gentleness had converted. His mother appealed to Pope Innocent to annul her son's vows; but after an affecting interview with St. Thomas the Pope refused her request, though, knowing the mother's wishes, he is said to have proposed to make St. Thomas abbot of Monte Casino while wearing the Dominican habit. This proposal was resisted with prayers and tears by the saint, the conflict came to an end, and he was at last permitted quietly to enter upon that illustrious career which God had marked out for him.

St. Thomas had already received a good education at Monte Casino and Naples, but to the Dominicans this seemed only to have opened his mind and prepared it to receive that perfect culture which should produce the ripest fruits. John of Germany, then general of the order, in quest of the best master for the pupil, journeyed to Paris, and thence to Cologne, where Albertus Magnus was then lecturing. As

the character and learning of this great master have already been portrayed in our pages, we need only add here that, besides being the first theologian and philosopher of his day, he was also a botanist, a chemist, a geographer, a geologist, and a mechanician. Such was the master selected for St. Thomas.

In the year 1221 the Dominican brothers, Jordan of Saxony and Henry of Cologne, had established an humble *hospitium* in the Stolkstrasse, in the city of Cologne. This had grown into a great school, presided over by Albert at the time of Thomas' arrival. To one whose mind had been formed in the company of the gentle, silent Benedictines the noisy, garrulous youths who now surrounded St. Thomas must have given a shock. Full of animal spirits, activity, and intelligence, ever ready to debate any question, and mistaking dialectical fence for profound reasoning, they could not understand the new-comer's gentle humility and silence. Even Albert shared his pupils' opinion that St. Thomas was naturally obtuse and possessed no intellectual powers. He was dubbed "the great, dumb Sicilian ox." Doubtless St. Thomas keenly felt this treatment, but he bore it uncomplainingly. At length an incident occurred which opened all eyes to the manner of man who had come among them. Albert had given to his pupils for solution a very difficult question from the writings of Denis the Areopagite. Whether in joke or earnest, they handed the paper to St. Thomas, with a request to write his opinion on it. The saint took it to his cell and wrote out the solution, and this paper accidentally fell into the hands of Albert, who was greatly astonished at the talent it evinced. The next day he requested St. Thomas to defend a thesis before the whole school, which the latter did in so masterly a manner that Albert cried out to his disciples, who were almost stupefied with astonishment: "We call this young man a dumb ox, but so loud will be his bellowing in doctrine that it will resound throughout the whole world."

In 1245 Albert was sent to Paris, and St. Thomas accompanied him to finish his course under him at the convent of St. James. Little is known of the life of St. Thomas during the three years that he remained here, but in 1248 Albert

the Great was ordered by his general chapter to return to Cologne, to resume the regent's chair of the school there, and his pupil—not yet twenty three—was appointed assistant professor. Here St. Thomas soon began to acquire that fame which eventually became world-wide. About this time he was ordained priest, and, besides lecturing in the schools, drew great crowds into the Dominican church by his preaching. His life was a truly laborious one. "After he had said Mass, he prepared his lectures and then went to the schools. Next he wrote, or dictated to several scribes; then he dined, returned to his cell, and occupied himself with divine things till time for rest; after which he wrote again, and thus ordered his life in the service of his Master." Tocco says St. Thomas never discussed, read, or wrote without begging, with tears, for illumination. "Prayer was the secret of his success. This was his daily prayer: 'Grant me, I beseech thee, O merciful God, ardently to desire, prudently to study, rightly to understand, and perfectly to fulfil that which is pleasing to thee.'"

After four years at Cologne St. Thomas was directed to proceed to Paris to take his degrees. His deep humility and distaste for honors and position made him wish to decline, but in a spirit of obedience he set out and begged his way to Paris. His fame had preceded him, he was received with unusual marks of distinction, and in 1252 received the degree of bachelor. His time was now wholly occupied with preaching, lecturing, writing, and corresponding with the princes, ecclesiastics, and laymen who sought his advice. Such labors would have proved too much for an ordinary man, but the saint's power of abstraction, his amazing memory, with the ability to dictate to two or three amanuenses on different subjects at the same time, carried him through. In 1256 Pope Alexander IV. conferred the licentiate upon "Brother Thomas of Aquino, a man eminent for his virtues and for the treasure of science with which God has enriched him." St. Thomas was soon after summoned to Anagni by his general to defend his own and other mendicant orders against the attacks of the professors of the University of Paris, led by William of Saint-Amour, author of the celebrated "Perils of the Last Times." In a

few days St. Thomas prepared a masterly defence, which was delivered in the presence of Pope Alexander and his court. Not only was the "Perils" condemned to be publicly burnt, but the mendicants were completely vindicated and established upon a firm and peaceful basis. Having fulfilled this duty, the saint returned to Paris, where, though reluctantly, he received the ring and cap of a doctor of theology. For about three years St. Thomas continued to lecture as *primarius regens* at the convent of St. James, when, in accordance with the rule that no master should teach more than three years in the same school, he retired. A month later he was summoned to Valenciennes, to attend a general chapter of his order. Here he was appointed one of a commission to reform and reorganize the whole course of studies. So well was this duty performed that its influence is felt in the Dominican schools to the present day. But the University of Paris, whose prestige seemed to depart with the great doctor, implored him, despite the rule above mentioned, to resume the theological chair. St. Thomas consented, appeared once more in his school, and again great throngs of students flocked around him to drink in the matured wisdom which flowed from his lips.

And now the Sovereign Pontiff desired to have this wise and prudent counsellor at his side, and in 1260 he was summoned to Rome, where he found time not only to fulfil the duties of his new position, but to lecture in Viterbo, Anagni, and other Italian cities. In 1264 our saint's patron and friend, Pope Urban IV., died. Five months later Guy Foulquois, Cardinal of Santa Sabina, was elected pope, and took the title of Clement IV. The new pope had long admired the great Dominican, and it seemed to him that such a man ought to be elevated to a place of dignity in the Church, not only as a reward for distinguished services but for the benefit of religion. To this end Pope Clement issued a bull conferring upon St. Thomas the archbishopric of Naples, but neither prayers nor threats could induce him to accept the responsibility. The bull had to be withdrawn, and the saint was left in peace to pursue his literary labors.

In 1266 the "Angel of the Schools" was appointed professor of theology in the then celebrated University of Bo-

logna. His success here was as great as at Paris. But while thus lecturing, preaching, and composing treatises on morality, dogma, etc., St. Thomas' mind was also occupied with that vast master-work, the *Summa Theologica*, and in two years he produced the first part. After a residence of three years at Bologna, St. Thomas was called to resume his old chair at Paris, which he filled for two years, when he returned to Bologna, where he completed the second part of the *Summa*. At the time of its appearance the general chapter of the Dominicans was sitting at Florence. Petitions poured in upon the fathers from Paris, Rome, Naples, and other cities, imploring them to send the Angelical to teach in their schools. It was decided to send him to Naples. During the year and a half that he remained here, in addition to his other labors, he did all he was destined to do to the *Summa*. The design of this great work was not fully realized; it was too vast for any one man to have completed. "The first part treats of the Godhead, His life, relations, and attributes, of creatures, and emphatically of man; the second treats of the rational creature as tending to or from God, his last and highest end; the third, of Christ, in so far as He is the way, the truth, and the life." At length the mind of the Angelical became so absorbed in divine things that even his beloved *Summa* failed to interest him. Finally, he altogether ceased writing after a marvellous rapture which seized him while celebrating Mass in the chapel of St. Nicholas, at Naples, and gave himself up wholly to contemplation and prayer.

In January, 1274, in obedience to a special bull of Gregory X., the saint set out to attend the Second Council of Lyons. His health was very feeble, and on the way he stopped at the Castle of Maienza, in the Campagna, where dwelt his niece, wife of Hannibal Ceccano. Here he rested awhile, but did not rally. The report of his presence at the castle soon reached the monastery of Fossa Nuova, a Benedictine abbey about six miles from Maienza. The monks hastened to invite the saint to partake of their hospitality. He gladly accepted the invitation, saying, "If the Lord means to take me away, it were better that I should die in a religious house than in the midst of seculars." Here, d-

ing the whole of his illness, which lasted about a month, he was tenderly ministered to by the monks, who would permit no other hands to wait on him but their own—even to the very wood that burnt upon the hearth. As his last hour drew nigh “he sent for Reginald, his *socius*, and, with deep contrition and many sighs, made a review of his entire life”; he then begged the brethren to bring him the Body of our Lord. Lifted from his pallet, he knelt upon the floor, and, as the abbot was about to administer the saving Host, exclaimed: “I receive Thee, the price of my soul’s redemption, for love of whom I have studied, I have watched, and I have labored.” “Thou, O Christ, art the King of Glory; thou art the Everlasting Son of the Father.” And thus passed away this great and glorious saint and doctor of the Church on the morning of March 7, 1274, being not quite forty-eight years of age. His remains were translated to the Dominican church at Toulouse. In 1323 he was canonized by Pope John XXII., and St. Pius V. declared him a doctor of the Church.

Did space permit, we might cite a vast cloud of witnesses as to the inestimable value to the Church of the labors of St. Thomas, but we rest content with the following brief extracts from the encyclical of our Holy Father Leo XIII., dated August 4, 1879:

“Among the scholastic doctors, the chief and master of all, towers Thomas Aquinas, who, as Cajetan observes, because ‘he most venerated the ancient doctors of the Church, in a certain way seems to have inherited the intellect of all.’ The doctrines of those illustrious men, like the scattered members of a body, Thomas collected together and cemented, distributed in wonderful order, and so increased with important additions that he is rightly and deservedly esteemed the special bulwark and glory of the Catholic faith. With his spirit at once humble and swift, his memory ready and tenacious, his life spotless throughout, a lover of truth for its own sake, richly endowed with human and divine science, like the sun he heated the world with the ardor of his virtues and filled it with the splendor of his teaching. Philosophy has no part which he did not touch finely at once and thoroughly; on the laws of reasoning, on God and incorporeal substances, on man and other sensible things, on human actions and their principles, he reasoned in such a manner that in him there is wanting neither a full array of questions, nor an apt disposal of the various parts, nor the best method of proceeding, nor soundness of principles or strength of argument, nor clearness and elegance of style, nor a facility for explaining what is abstruse.”

“But, furthermore, our predecessors in the Roman pontificate have

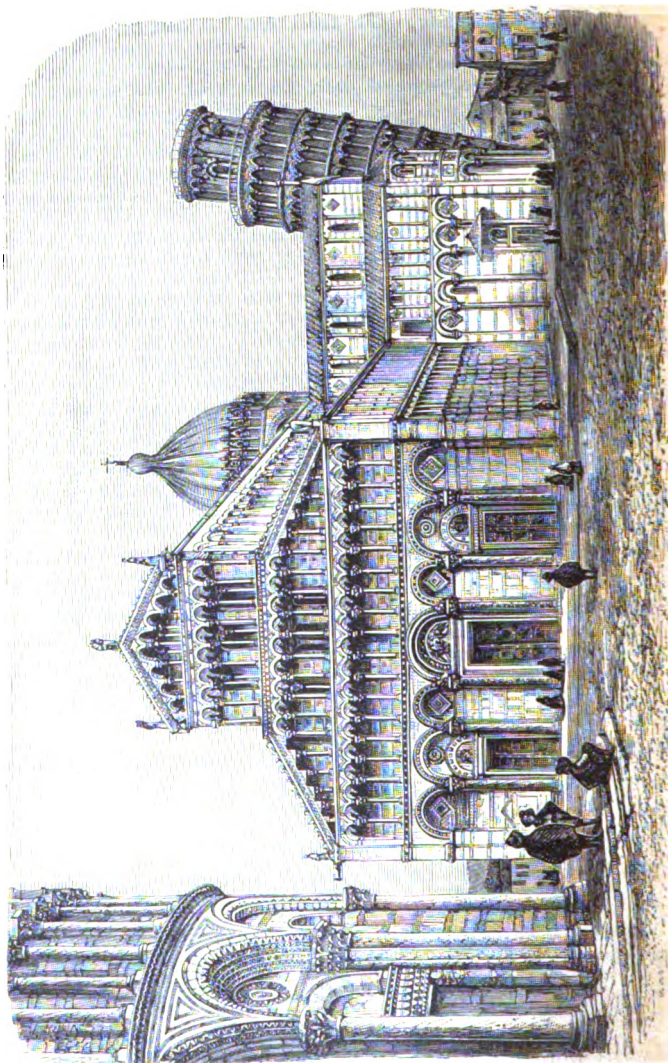
celebrated the wisdom of Thomas Aquinas by exceptional tributes of praise and the most ample testimonials. Clement VI., Nicholas V., Benedict XIII., and others bear witness that the universal Church borrows lustre from his admirable teaching; while St. Pius V. confesses that heresies, confounded and convicted by the same teaching, were dissipated, and the whole world daily freed from fatal errors; others affirm with Clement XII. that most fruitful blessings have spread abroad from his writings over the whole Church, and that he is worthy of the honor which is bestowed on the greatest doctors of the Church, on Gregory and Ambrose, Augustine and Jerome; while others have not hesitated to propose St. Thomas for the exemplar and master of the academies and great lyceums, whom they may follow with unflinching feet. On which point the words of Blessed Urban V. to the Academy of Toulouse are worthy of recall: 'It is our will, which we hereby enjoin upon you, that ye follow the teaching of Blessed Thomas as the true and Catholic doctrine, and that ye labor with all your force to profit by the same.' Innocent XII. followed the example of Urban in the case of the University of Louvain, and Benedict XIV. with the Dionysian College of Granada; while to these judgments of great pontiffs on Thomas Aquinas comes the crowning testimony of Innocent VI.: 'His teaching, above that of others, the Canons alone excepted, enjoys such an elegance of phraseology, a method of statement, a truth of proposition, that those who hold to it are never found swerving from the path of truth, and he who dare assail it will always be suspected of error.'

"The œcumenical councils also, where blossoms the flower of all earthly wisdom, have always been careful to hold Thomas Aquinas in singular honor. In the councils of Lyons, Vienna, Florence, and the Vatican one might almost say that Thomas took part and presided over the deliberations and decrees of the Fathers, contending against the errors of the Greeks, of heretics and rationalists, with invincible force and with the happiest results. But the chief and special glory of Thomas, one which he has shared with none of the Catholic doctors, is that the Fathers of Trent made it part of the order of the conclave to lay upon the altar, together with the code of Sacred Scripture and the decrees of the Supreme Pontiffs, the *Summa* of Thomas Aquinas, whence to seek counsel, reason, and inspiration."

The likeness of St. Thomas from which we copy the picture we give our readers has the following lines engraved under it: "To the pastors of the Church of Christ, and to the clergy assembled in the Œcumenical Council of the Vatican, the genuine and almost lifelike ancient portrait of the Angelic Doctor, made by the hand of a contemporary, is dedicated by Friar John Gabriel Polveroni, of the Order of Preachers, O.D.C."; and on the left-hand corner are the words "Painted by Franciscus Jacobi, 1270."

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NAMES were given to bells as early as 968, the first to be inscribed with a name being the great bell of St. John in the church of the Lateran, so named for Pope John XIII.



Cathedral and Leaning Tower of Pisa.

## CATHEDRAL AND LEANING TOWER OF PISA.

PISA is one of the quietest, cleanest, and handsomest cities in Italy. It was formerly much frequented by English and Americans for its soft climate and mild winter air. "The gravity of Pisa," as Forsyth says, "pervades every street, but its magnificence is now confined to one sacred corner. There stand the Cathedral, the Baptistery, the Leaning Tower, and the Campo-Santo; all built of the same marble, all varieties of the same architecture, all venerable with years, and fortunate both in their society and their solitude."

The Cathedral was begun in 1064 and consecrated in 1118 by Pope Gelasius II.; the funds for building it having been derived from the sale of six vessels, laden with rich merchandise, which the Pisans captured from the Saracens at the taking of Palermo and dedicated as a thank-offering to God.

The Cathedral is a Latin cross, with a cupola at the meeting of the nave and transepts. The marble, originally white, has taken on a beautiful soft creamy tint with time. The large doors are of bronze, sculptured over with scenes from the life of our Lord and his Blessed Mother. The interior is three hundred and eleven feet in length, and two hundred and thirty-seven feet wide at the transepts, but the harmonious majesty of all its details gives it an appearance of much greater magnitude. The nave has five aisles, separated by noble pillars. A hundred windows of stained glass admit a dim, religious light through the solemn colonnades, while exquisite chapels, historical tombs, paintings, and sculpture work claim on every side the visitor's attention.

The Baptistery (which is only partly seen on the left of our engraving) was begun in 1152, and rises from a platform of marble steps, in the form of a circular temple of three stories, broken by decorated pillars and fretted windows. The bronze doors are richly ornamented with reliefs from the history of Christ and of St. John the Baptist. The cupola rises to the height of one hundred and two feet from the pavement, and the echoes of some slow and solemn piece of ecclesiastical chant reproduced beneath it at certain points are

wonderfully sweet, and only surpassed by the notes of the silver trumpets under St. Peter's dome at the elevation of the Host, when the Pope pontificates.

The famous Leaning Tower is quite as beautiful as it is extraordinary. It was begun in 1174, and is built entirely of white marble, now delicately stained with age. The foundation having sunk on one side while the work was about one-third up, the tower began to incline ; but the architect, nothing daunted, strengthened the masonry by iron clamps, which preserve it from falling, although it is thirteen feet out of the perpendicular. A flight of two hundred and ninety-three marble steps leads to the top, whence there is an extended view over the city and country, and even to the blue Mediterranean beyond.

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## ROYAL TITLES CONFERRED BY THE APOSTOLIC SEE.

*Apostolic King*—a title given the kings of Hungary from the time of Stephen I., founder of the royal line, on account of his efforts to propagate Christianity.

*Catholic Majesty*—a title first given to Alfonso I. of Spain, by Pope St. Gregory III., in 739. It was afterwards confirmed to Ferdinand V. in 1484, by Innocent VIII., on account of his zeal for the faith.

*Defender of the Faith*—a title conferred on Henry VIII. of England, in 1521, by Leo X., on account of his treatise on the Seven Sacraments in answer to Martin Luther, which was dedicated to that Pontiff—a title the English sovereigns have always persisted in retaining.

*Most Christian King*—first given by Pope Stephen III., in 755, to Pepin le Bref, but it did not become the peculiar title of the kings of France till 1469, when it was conferred on them by Pope Paul II., in the time of Louis XI.

*Most Faithful Majesty*—given to John V., King of Portugal in 1748, by Pope Benedict XIV.

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A FRIEND of ours finished his letter as follows: "Good-by, John ; I don't write any more because my feet are so cold I can't hold the pen."



### CARDINAL MANNING.

AMONG the many eminent Englishmen who have returned to the Church of their fathers during the past fifty years two figures stand out with extraordinary distinctness—John Henry Newman and Henry Edward Manning, second Cardinal-Archbishop of Westminster, England. It is of the latter that we propose to give a brief sketch.

Henry Edward Manning came from a family of wealthy merchants, and was born at Totteridge, Hertfordshire, July 15, 1808. His youth was passed amid an anti-papal atmosphere, and his education was begun at Harrow and completed at Baliol College, Oxford, whence he graduated in 1830. He was chosen a fellow of Merton College, and in

1834 was appointed rector of Lavington, in Sussex, where he quietly labored for six years, when he was elected Archdeacon of Chichester. It was about this time that the remarkable movement known as Tractarianism, which was led by such men as Newman, Pusey, and Keble, began to engage the attention of the most cultivated minds in Great Britain. Newman and Pusey were preaching sermons inculcating the Real Presence as a cardinal belief, fasting and mortification, and indeed everything Catholic except apostolic authority. But, though an admirer of Newman, Dr. Manning was ranked rather as a Puseyite, for he directed his efforts towards reforming the Anglican Church rather than to lead her to Rome. Many persons sought him for advice in their theologic doubts; his reputation and influence increased in proportion as his talents were employed, and in 1841 he was appointed one of the select preachers of the university, which opened to him a splendid opportunity to aid the movement.

For eight years tract succeeded tract; newspapers, pamphlets, sermons contributed to shake Protestantism with the fear of "Romanizing" the Church of England, when the crisis was reached by the publication of the famous "Tract 90," in which Dr. Newman summed up the whole scope of the movement and pointed out its tendency. Dr. Newman was admonished by his bishop, and his doctrines were condemned by the university authorities. He quietly retired to Littlemore, where on the 9th of October, 1845, he was received into the Catholic Church.

Dr. Manning, up to the time of the secession of Dr. Newman, had taken no active part on either side of the controversy, but had stood, as it were, between the two sections of his church, though his sympathies were with Dr. Pusey. But his influence in his diocese and the university had increased, and he was looked up to and appealed to. The conversion of Dr. Newman, however, turned his thoughts into other channels, and events soon awakened doubts in his mind whether the Anglican Church was not a "house built on sand." While passing through this season of doubt he ceased to preach. In 1849 a Rev. Mr. Gorham was appointed by the lord-chancellor to a living in Devonshire. In the

course of the ordinary examination by the bishop of the diocese it was discovered that Mr. Gorham did not believe in baptismal regeneration, whereupon the bishop very properly refused to install him into the benefice. Mr. Gorham brought his case before the Court of Arches, which sustained the decision of the bishop; finally the case was appealed to the "Queen in Council." It was decided by the Council that, "notwithstanding his denial of baptismal regeneration, Mr. Gorham was entitled to act as a clergyman of the Church of England." Against this decision Dr. Manning, at the head of a large number of clergymen and laymen, published a declaration that "we do not, and in conscience cannot, acknowledge in the crown the power to hear and judge the internal state or merits of spiritual questions touching doctrine or discipline, the custody of which is committed to the church alone by the law of Christ." This protest being unheeded, Dr. Manning gave up his preferments and sent in his resignation. His bishop refused to accept it at first, and from all sides he was implored to remain in the Establishment. But conscience called him away, and he persisted. The struggle ended on Palm Sunday, 1851, when he was received into the Church by Cardinal Wiseman. In the same year, we may remark in passing, thirty-six Anglican clergymen were received into the Catholic Church, of whom seventeen became priests.

One week after his reception into the Church Dr. Manning was admitted to minor orders and received the tonsure at the hands of Cardinal Wiseman. In Rome he completed his preparations and was admitted to the priesthood. In 1854 he returned to England, and was appointed to a humble chapel, over a stable, in a crowded district of Westminster. But to this lowly house of worship came not alone his poor Catholic parishioners, but many of the wealthy Anglicans, to listen to the prized one who had left them for conscience' sake, and to witness his life of self-sacrifice. Cardinal Wiseman soon discovered the talents of his new subject, and in 1857 he appointed Dr. Manning rector of St. Mary's, Bayswater, where the latter founded the Oblates of St. Charles. About this time the doctorate was conferred on him by Pope Pius IX., and in due time he was elevated to

the rank of provost of the chapter of Westminster, and protonotary-apostolic. Though pursuing the labors of a priest, Dr. Manning was still sought after by Tractarians in doubt, and was the instrument of leading many to the Church. His pen was also busy, and he was a frequent contributor to the *Dublin Review* and other periodicals.

On the 15th of February Cardinal Wiseman died, leaving behind him a reputation for high character and learning which made the choice of his successor a difficult one. This choice fell upon Dr. Manning, who was returned by the clergy of the diocese as *dignissimus* to the Holy See. Pope Pius IX. gladly confirmed the nomination, and, with solemn ceremonial, Monsignor Manning was consecrated Archbishop of Westminster on June 8, 1865, at St. Mary's, Moorfields. In September of the same year he received the pallium from the hands of the Pope, at Rome. But still higher honors awaited him, and on March 15, 1875, Pope Pius IX. announced that he had called Archbishop Manning to the Sacred College of Cardinals, which announcement gave universal satisfaction.

Cardinal Manning is well known as an able author as well as an eloquent preacher. Says a writer in the *Catholic World*:

"He is excessively popular among the working-classes, Protestant as well as Catholic; and there is no one in the metropolis who exerts a wider influence than he. He has done more than all other men in London combined to mitigate the evils of intemperance and to promote habits of sobriety and virtue. His total abstinence army is to be counted by scores of thousands, and occasionally, when they come in regiments and with banners and music to visit him, Vauxhall Bridge Road and all its approaches are taken by storm. It is delightful to hear him address his people on such occasions, still more delightful to see him going among them, apparently knowing each one of them individually, and greeting them as a father greets his beloved children. Mr. Disraeli modelled his Cardinal Grandison in *Lothair* upon Cardinal Manning, and pictured him as he is when moving in the society of the great and noble; but he is perhaps most majestic and most truly grand when in the midst of the poor and humble of his flock. He is a true shepherd—the sheep know him and he knows his sheep."

Cardinal Manning's personal appearance is thus described by an American Protestant who visited him:

"To say that he had a striking face is too weak an expression. His countenance had a strange and complex mixture of intellectual power and of benignant graciousness. There was an appearance of the com-

plete extinction of anything like the lines of earthly passion; and a sublimated spirituality seemed to possess him from the toe of his foot to the crown of his head. His features were finely cut, but they were painfully thin and worn. His strangely luminous eyes seemed to look one through and through. As he came toward us he seemed wonderfully like the well-known portrait of the great Florentine Dante—in the blending of magnificent intellectual strength with austere yet tender dignity."

He is the author of several books, nearly all of which were written to defend some truth or counteract some error of the day, and are, therefore, all subjects that attracted attention at the time of their appearance. The most popular of them are *The Internal Mission of the Holy Ghost*, *The Temporal Mission of the Holy Ghost*, *Love of Jesus to Penitents*, *Temporal Power of the Pope*, *Sin and its Consequences*, *England and Christendom*, *The Vatican Decrees*, *Glories of the Sacred Heart*, *Sermons on Ecclesiastical Subjects*, *Miscellanies*, etc., etc.

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THE town of Bandon in Ireland, on the river celebrated by Spenser as

"The pleasant Bandon crowned by many a wood,"  
was peopled by a colony of English Protestants, who at one time allowed no Catholic to sleep in the place. Over its gates is said to have been the following inscription:

"Turk, Jew, or Atheist  
May enter here, but not a Papist."

Dean Swift wittily supplemented these lines with the following:

"Whoever wrote this, wrote it well,  
The same is written on the gates of hell."

There are, however, more Catholics in Bandon to-day than Protestants.

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AN ancestor of Torquato Tasso, author of the *Jerusalem Delivered*, was the first to establish a regular post. This was Amadeo Tasso, who lived (thirteenth century) in the castle of Cornello, on a rocky height sometimes called the *Montagna del Tasso*, between Bergamo and Lake Como. The Tasso family became in consequence the general administrators of the post, not only in the Italian States, but in Spain, Germany, and the Netherlands, where they became founders of titled families.



### MOTHER MARY AIKENHEAD.

FEW persons in this country know much about the religious whose picture we give above, yet she was a great woman ; did for the Sisters of Charity in Ireland what Mother Seton did for them in this country. Mary Aikenhead, the foundress of the Irish Sisters of Charity, was born in the city of Cork, January 19, 1787. She was, on her father's side, of Scotch descent. Her grandfather, David Aikenhead, was a Scotchman, and held a commission in the Twenty-sixth Cameronian regiment. He gave up his military profession, married a Limerick lady, settled in Ireland, and made the city of Cork his winter residence. He died young, leaving two children, one of whom was named David, the father of the subject of this sketch, who studied medi-

cine and established himself in Cork as a practising physician and chemist. Here he met with one who was called a "dangerous papist," a Miss Stackpole; he asked her to become his wife, and, her parents consenting, she made no objection. Their first-born was baptized in the Protestant Church as Mary. She was bright and quick as a child, and, as she grew up went occasionally to the Catholic church, and the result was that she became a Catholic on the 6th of June, 1802, in her fifteenth year.

Dr. Aikenhead died on the 28th of December, 1801, and was received into the Catholic Church a short time before. After her father's death Mary was sent to the Ursuline Convent, Cork, to finish her education. Here she made great progress, and became acquainted with Mother Louise Moylan, sister of Bishop Moylan, coadjutor of Cork, and of Col. Stephen Moylan, of Revolutionary fame, at one time on Washington's staff; and Mother Borgia McCarthy, sister of Bishop McCarthy of Cork. At the reception of a Miss Ball, at the Ursuline Convent, she met with a Mrs. O'Brien from Dublin, who occupied a distinguished place in the Catholic society of that day. They soon became warm friends, and the result was that Miss Aikenhead visited Mrs. O'Brien in Dublin, and here she met the late Archbishop Murray, who made a very favorable impression on her religious mind. While in Dublin she visited several religious institutions, and became firmly resolved to devote her life to the service of God. She was called to Cork, and soon after, her mother dying, and her sisters becoming boarders at the Ursuline Convent, she found herself free to visit Dublin again, which she did in 1809.

Dr. Murray, having resolved to introduce the Sisters of Charity into Ireland, looked around for the proper person to aid him. Mary Aikenhead, to her great surprise, was chosen by Dr. Murray to be the first superior. It was decided that she should go to the Institute of the Blessed Virgin Mary, near York, England, there to go through her novitiate and to prepare herself for the great work before her. She left her native city for York on the 24th of May, 1812, and arrived there on the 6th of June. Here she took the name of Sister Mary Augustine.

In 1815, after having performed her novitiate, she returned to Ireland, together with the other sisters who went with her to England. All were professed September 1, and Sister Mary Augustine was named superior-general. The community soon increased, and Mother Augustine worked with a will while in their first establishment, in William Street, Dublin. She was superior, novice-mistress, went on the sick mission, and oftentimes worked in the kitchen and got ready the dinner for the community.

Mother Augustine was at this time in the prime of life, a noble-looking woman, and one that in any sphere of life would have attracted attention. It was not long before several pious and distinguished ladies joined the order, and its increase was rapid. In 1826 she visited Cork and founded a house there. She returned to Dublin early in 1827.

On February 1, 1830, the new convent being finished, the archbishop blessed it under the title of Our Lady of the Assumption. Here Mother Augustine had a wide field for her ability. She visited the sick, attended the plague-stricken in the hospital, taught men, women, and children, reformed the erring, trained the young, and thus found abundant occupation for her ever-active energies.

In 1834 our own Bishop England applied to her for sisters to form a foundation in Charleston; but she could not spare any to him. In 1843 she was appointed superior-general for life of the Sisters of Charity in Ireland, and very properly too, for it was to her they owed their origin. In 1838 she sent out sisters to New South Wales.

Mother Aikenhead suffered much from disease, and was forced, on account of it, to remove to her country-house at Harold's Cross in 1845. Notwithstanding her sufferings, she was always cheerful, and often humorous, but always the lady and the nun. In 1858 symptoms of dropsy became manifest. It was warded off for a time, but eventually the disease set in, and after some weeks paralysis ensued, and she died on the 22d of July, 1858, surrounded by her religious children.

As the author of her life, from whom we have culled the above, says: "Her abiding monument is the congregation which she founded, which she inspired with her spirit of

labor and of love, and rooted on the Rock of Peter. Generation will succeed generation of the Sisters of Charity, and still, as time rolls on, it will be said of them that they *'continued in good life and holy conversation, so that they were acceptable both to God and to man, and to all that dwell in the land.'*"

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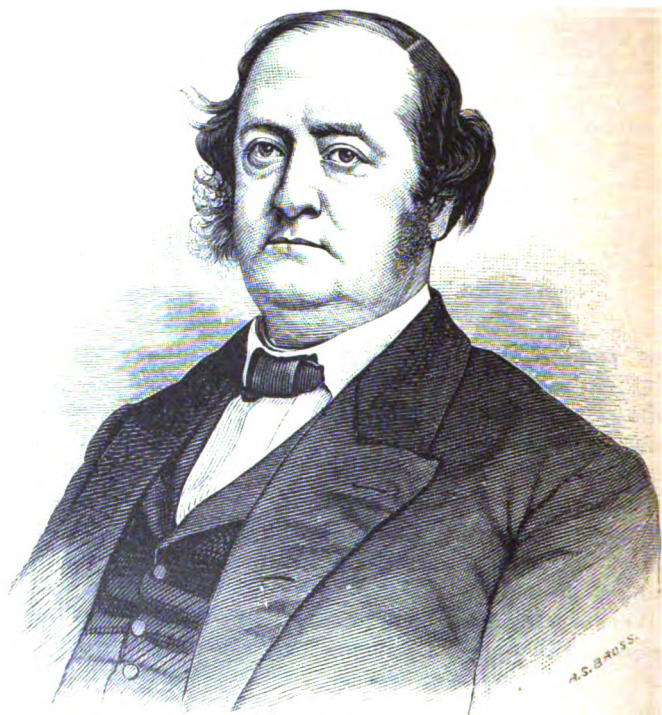
## REMINISCENCES OF CARDINAL PECCI (POPE LEO XIII.)

It is related in the Life of Charles Lever, the Irish novelist, that when he was attached to the English embassy at Brussels as a physician Mgr. Pecci, the Papal Nuncio at the court of Belgium, now Pope Leo XIII., sometimes attended his receptions, which were very popular on account of the host's wit and talent for conversation, and Lever sang to him more than once his Burschen song, "The Pope he leads a happy life," which his Holiness has by this time found to be very far from the case.

Whenever Archbishop Whately of Dublin attended these receptions he would have no one near him all the evening but the genial Nuncio, who was even then noted for his cordial, conciliatory manners. Mgr. Pecci sat beside Queen Victoria one day at dinner and afterwards attended her drawing-room, and was presented by Lord Palmerston. He was such a favorite of King Leopold's that the latter one day said: "I often forget Pecci is an Italian, and his French is so fluent that if I were not a German I should certainly find myself some day converted by the charm of his diction as well as by the logic of his reasoning."

Leopold said to the Nuncio on one occasion: "I am sorry I cannot suffer myself to be converted by you, but you are so winning a theologian that I shall ask the Pope to give you a cardinal's hat."

"Ah!" replied the Nuncio, "a hundred times more grateful would it be to me to make some impression on your heart." "Oh! I have no heart," exclaimed the king laughing. "Then, better still, on your Majesty's mind."



REV. JEREMIAH W. CUMMINGS. P.P.

WE give above the likeness of one who for many years was among the most popular of Catholic priests in New York. Jeremiah W. Cummings, the subject of our sketch, was born in the city of Washington, D. C., on the fifth day of April, 1824, and died as pastor of St. Stephen's Church, New York, January 4, 1866, in the forty-second year of his age. His family came from the North of Ireland about the year 1782, and settled in what is now known as the District of Columbia. His father was a lieutenant in the United States Navy, and died when on a cruise in the Mediterranean Sea while Jeremiah was quite young. His mother became a Catholic, chiefly, we believe, through the influence of the well-attested miracle performed on Mrs. Mattingly, of Washington,

through the prayers of the famous Prince Hohenlohe, who was a priest of the Catholic Church in Germany at the time.

Mrs. Cummings' conversion estranged her from her family, and the doctor's childhood was passed under the immediate care of his devoted mother. When about eleven years of age he was sent to the seminary just established at Nyack, on the Hudson, by Bishop Dubois, where he received a preparatory course of training. From Nyack he was sent to Rome, and entered as a student at the Propaganda. Here he soon distinguished himself, and, after several years' study, received the highest honors the college could confer on its favorite pupil.

In 1847 Dr. Cummings returned to his native country, and was for a time stationed at the old St. Patrick's Cathedral, Mott Street. From there he went to Madison Avenue and Twentieth Street, where he had a temporary church, and finally built St. Stephen's Church, in Twenty-eighth Street, of which he was pastor at the time of his death.

Dr. Cummings was well known as an effective preacher, a popular lecturer, a graceful poet, and an elegant writer. He was very popular even amongst non-Catholics, and his death was regretted by all classes. He was the author of *Italian Legends, Spiritual Progress, Hymns and Songs* for Catholic schools; also a work but little known, entitled *The Silver Stole, containing one hundred texts of Scripture and one hundred Epitaphs suitable for the grave of a child*. He wrote and corrected a great many articles on Catholic subjects for the first edition of Appleton's *Cyclopædia*. He was a genial, pleasant gentleman, most agreeable to all, hence his great popularity. We give here a poem of his which we believe never before appeared in print:

FIAT VOLUNTAS TUA.

Oh! when life's path is darkly shaded  
By clouds of pain and grief,  
When hopes once cherished all are faded,  
What then can give relief?  
What can the weight oppressive lighten,  
What ease the afflicted rod?  
One thought alone the view can brighten:  
It is—the will of God!

What comfort, when in trouble sighing,  
 When deeply suffering thus,  
 To call to mind a Saviour dying,  
 And this through love for us;  
 To think we taste His cup of sorrow,  
 And tread the path He trod!  
 Ah ! when resigned His steps we follow,  
 How sweet the will of God !

How frail and transient are the pleasures  
 The scenes of earth display !  
 But on the cross are hidden treasures,  
 Laid up in realms of day.  
 Then let us, each complaint repressing,  
 Kiss heaven's afflicting rod;  
 And may our lips ne'er cease from blessing  
 The sacred will of God !

### SCHOOLMEN OF THE MIDDLE AGES.

ST. THOMAS AQUINAS, called the *Doctor Angelicus*, or the Angelic Doctor, is the most famous of these schoolmen. He was a Dominican friar. He is also called the Universal Doctor and the Angel of the Schools. (1227-1274.)

St. Bonaventura, *Doctor Seraphicus*, or the Seraphic Doctor, belonged to the order of St. Francis, and was so called from the religious fervor of his style. (1221-1274.)

Duns Scotus, *Doctor Subtilis*, or the Subtle Doctor, was a Franciscan friar, and a professor at Oxford. He is claimed by three nations—England, Scotland, and Ireland. He was at the head of the Realists, and a stout defender of the doctrine of the Immaculate Conception, so dear to his order. (1265-1308.)

William Occam, or Ockham, *Doctor Invincibilis*, or the Invincible Doctor, was a leader of the Nominalists and noted for his trenchant logic. He was also called *Doctor Singularis*, or the Singular Doctor, and *Venerabilis Inceptor*, or the Venerable Initiator. His reasoning was based on a famous principle called "Occam's Ratio." Died 1347.

William Durandus, *Doctor Resolutissimus*, the Most Resolute Doctor, so called from his skill in resolving and deciding a question. He was a Dominican and an opponent of Duns Scotus. Died 1332.

Alexander Hales, *Doctor Irrefragabilis*, or the Irrefragable

ble Doctor, called likewise the *Theologorum Monarcha*, was a native of Gloucestershire, noted for his acuteness of mind and strength in debate. St. Bonaventura was one of his pupils. (Thirteenth century.)

John Bassol, *Doctor Ordinatusissimus*, or the Most Methodical Doctor, was a native of Scotland, and a disciple of Duns Scotus, so called from his method and the perspicuity of his reasoning. Died 1347.

Roger Bacon, *Doctor Mirabilis*, the Wonderful or Admirable Doctor, was an English Franciscan. He was a perfect master of the Greek, Latin, Hebrew, and Arabic languages, versed in theology, metaphysics, grammar, astronomy, chemistry, mechanics, logic, chronology, and optics, and the inventor of the air-pump, camera obscura, diving-bell, and gunpowder. (1214-1292.)

Richard Middleton, *Doctor Profundus*, the Solid Doctor, was an English theologian of the Franciscan order. Died 1304.

Henry Goethals, *Doctor Solemnis*, the Solemn Doctor, was a noted member of the theological faculty at the Sorbonne, from whom he received that title. (1227-1293.)

Egidio Colonna, otherwise Ægidius Romanus, *Doctor Fundatissimus*, or Well-Founded Doctor, was general of the Augustinian friars and archbishop of Bourges. He studied under St. Thomas Aquinas and became preceptor to Philip le Bel, for whom he wrote his *De Regimine Principis*, on which Jean Bodin based his *République*, one of the best works on political philosophy, which Montesquieu took as a model.

William de Champeaux, styled *Columna Doctorum*, the Pillar of Doctors, and *Doctor Venerabilis*, was the founder of Realism. Abelard was one of his pupils. (Twelfth century.)

Alain de Lille, *Doctor Universalis*, or Universal Doctor, was noted for the extent of his learning. (1114-1203.)

Thomas Bradwardine, *Doctor Profundus*, the Profound Doctor, was archbishop of Canterbury. Died 1349.

William Varro, *Doctor Fundutus*, the Thorough Doctor, was an English Minorite friar of the latter part of the thirteenth century.

Walter Burleigh, *Doctor Planus et Perspicuus*, the Plain and Perspicuous Doctor, was an opponent of Duns Scotus.

John Bacon, or Baconthorp, *Doctor Resolutissimus*, or Most Resolute Doctor, was so called from his readiness in deciding controverted questions. Died 1346.

Gregory of Rimini, *Doctor Authenticus*, the Authentic Doctor. Died 1357.

Jean Ruysbroek, *Doctor Ecstaticus*, the Ecstatic Doctor, also called the Divine Doctor, was a celebrated mystic, and prior of the Augustinians at Grünthal, in Brabant. (1294–1381.)

Anthony Andreas, *Doctor Dulcifluus*, the Dulcifluous Doctor, was a Spanish Franciscan of the school of Duns Scotus.

Peter Aureolus, *Doctor Facundus*, the Eloquent Doctor, was archbishop of Aix in the fourteenth century.

Raymond Lully, *Doctor Illuminatus* (1235–1315), was the author of the *Ars Lulliana*, a system taught for centuries throughout Europe, proving that the mysteries of religion are not contrary to reason.

The title of Illuminated Doctor is also given to John Tauler, the celebrated German mystic; also to François de Mairone, a French divine who died in 1327.

Jean Gerson, *Doctor Christianissimus*, the Most Christian Doctor. (1363–1429.)

The same title is also given to Cardinal Nicolas de Cusa, a German divine. (1401–1464.)

Anselm of Laon, called the *Doctor Doctorum*, on account of his varied knowledge and his grasp of dogmatic theology. Born 1117. He was a disciple of St. Anselm.

The Blessed Albertus Magnus, the Universal Doctor, *Doctor Universalis*, was so called from his vast knowledge upon every known subject. He was the teacher of St. Thomas Aquinas. Died in 1280, aged 85.

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“THE shield of patience ought to be triangular. In the lower angle ought to be the fear of divine punishment. In the right angle the love of one’s neighbor. In the left, the Passion of Christ.”—*St. Bonaventura*.

## VASCO DA GAMA.

THIS celebrated man, the first European navigator who found his way to India around the Cape of Good Hope, was born of an ancient and noble family of Portugal, at the small seaport town of Sines about the year 1469, the exact date being absolutely unknown. He sailed from Lisbon on July 8, 1497, with a squadron of only three small vessels and sixty men in all, and after a tempestuous voyage anchored before Calicut, on the coast of Malabar, on May 20, 1498. The Zamorin, or native prince, after some negotiation, agreed to receive him amicably, and was finally convinced of the great advantages he might derive from commercial intercourse with the Portuguese. Gama then began his return and arrived safely at Lisbon in the month of September, 1499. This voyage is a remarkable epoch in geography, history, and commerce, as it added immensely to people's knowledge of the globe, diverted the trade of the East from the overland routes in which it had run, to the almost exclusive benefit of Italy, for more than a thousand years, and led to the building up of a vast Portuguese empire on the coast of Africa, in India, and about the Straits of Malacca. A second voyage, having more of the character of a naval expedition than a commercial enterprise, was conducted by Gama, with the effect of punishing some previous outrages committed on the Portuguese, and of making a permanent settlement in Hindostan. He returned to Lisbon in December, 1503. where honors and emoluments were showered upon him. In 1524, after a lengthy and dignified repose, he was again summoned



from private life and appointed Viceroy of India, being the first man who held that high command, which has since passed to the men of another nation, but he died shortly after his arrival at his post, in December, 1525. His remains were carried back to Portugal in 1538, where a superb monument was erected over them by King John III. in the church of *Nossa Senhora das Relíquias* (Our Lady of the Relics), then attached to a now suppressed convent of Discalced Carmelites, outside of the town of Vidigueira, which gave him his title. On the 8th of June, 1880, they were again removed across the Tagus to, it is to be hoped, their final resting-place in the monastery of Belem. The occasion was one of public rejoicing throughout Portugal.

Vasco da Gama was a brave soldier, a skilful navigator, and a man of piety and learning. He was a champion of the faith among the Saracens and Hindoos, and prepared a way for the triumph of Albuquerque and the missionary successes of St. Francis Xavier. He was married and left descendants, some of whom became illustrious in the same countries where their great ancestor had won his fame. Gama is the hero of the celebrated national epic of Portugal, the *Lusiad* of Camoëns.

Our portrait is from an engraving of the original now belonging to the Count of Farrobo, at Lisbon.

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MANY a Protestant housekeeper when setting a batch of bread to rise, without knowing why, cuts a cross on the top to facilitate its rising. Herrick alludes to this ancient practice :

“ This I'll tell you by the way,  
Maidens, when ye leavens lay,  
Crosse your Dough, and your despatch  
Will be the better for your batch.”

It was Herman, son of the Count of Veringen, surnamed *Contractus* on account of a weakness of his limbs, who prayed that he might rather have a right comprehension of the Scriptures than soundness of body, who wrote the *Salve Regina*.



MAGDALEN DE LA CHAUVIGNY, MADAME DE LA  
PELTIE,

*FOUNDRESS OF THE URSULINE CONVENT, QUEBEC.*

ONE of the most remarkable as well as the most beautiful women connected with the early history of Canada was Madame de la Peltrie. Born at Alençon, in Normandy, in 1603, she married at the age of seventeen, in compliance with her father's wishes, the Chevalier Charles de la Peltrie. At the age of twenty-two she was a widow and childless, and her early attraction for the religious state revived. The missions of Canada, however, so interested her that in a serious illness she resolved to devote her life and her property to the missions of Canada.

Mother Mary of the Incarnation, of whom we gave a

sketch in a previous number of our ANNUAL, was at the same time endeavoring to effect the foundation of an Ursuline convent in Canada. But Madame de la Peltrie found herself thwarted and hampered by her family. She was annoyed with legal proceedings, on account of the wealth coveted by others. But she defeated all their designs, and began to carry out her plans to visit the Canadian wilderness, and there, too, found an Ursuline convent. She sought the advice of Father Poncet, S.J., and from him learned the particulars of the life and vocation of Mother Mary of the Incarnation. She immediately visited her at Tours, and in 1639 they sailed from Dieppe with several nuns. Their voyage was a perilous one, but they reached Quebec safely and were received with all honors by the governor, the Chevalier de Montmagny. A little house was at first assigned to the Ursulines, but by Madame de la Peltrie's means and exertions a regular convent was built and occupied in 1642. From the day of landing Madame de la Peltrie most devotedly shared in the labors of the nuns, washing, dressing, and teaching the little Indian girls committed to their care. With the exception of a short visit to Montreal, she spent the rest of her days with the Ursulines, sharing their life and labors, devoting all her property to their house, and living a life of poverty and seclusion. Her sufferings amid all the privations and perils of an early settlement, especially when the convent was destroyed by fire, might well have disheartened a delicately nurtured lady, but she never faltered in the heroic work she had undertaken, and died among the pious sisters on the 18th of November, 1671.

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BENEDETTO CASTELLI, an Italian monk of Monte Casino, was a pupil of Galileo's, and the author of a new branch of hydraulics. Pope Urban VIII. applied to him for an improved plan of confining certain rivers that damaged his territories to their beds, which gave rise to his treatise "On the Mensuration of Waters." He publicly defended his master Galileo, and did not fear writing an apology in his favor. And why should he?

WHAT is a glass of water in the universe? "The price of eternity, if you give it to the poor," answered Bishop Gerbet.

## MAGELLAN AND ELCANO.

FERNANDO MAGALHAENS, more commonly called in English *Magellan*, was one of the most distinguished seamen of his age, and as a discoverer only inferior to Columbus. He was born at Oporto, of a noble family, about the year 1470. After serving some time in the navy of his native country (Portugal), he transferred his services to Spain and revived the idea of Columbus of sailing to China and Japan by a westerly course, being now convinced that the American continent could be turned by going sufficiently south. A fleet of five small vessels, with two hundred and thirty-six men on board, was fitted out for this expedition and sailed under his orders on September 20, 1519. He discovered and sailed through the straits which now bear his name, and on the 27th of November, 1520, entered that ocean which he called *Pacific* on account of the continuous fair weather and favorable winds which he enjoyed on it. On the 6th of March, 1521, Magellan arrived at a large group of islands, which he named *Ladrones* from the thievish propensity of the natives, and later on discovered another extensive group, to which the name of *Philippines* was afterwards given in honor of the Spanish sovereign Philip II. Magellan was filled with the religious zeal of all the great Catholic navigators of the fifteenth and sixteenth centuries, and, casting down idols wherever he could and making his chaplains preach the Gospel to the natives, he had the consolation, as his glorious life was drawing to a close, to witness the conversion of Zebu, the principal king of the Philippines, who was baptized, with



Fernando Magalhaens.

all his court and a multitude of subjects, after a solemn high Mass celebrated under a pavilion erected on the sea-shore. Magellan was killed shortly afterwards in an encounter on land with a neighboring chieftain, being happy, he said with his last breath, to die on a Saturday, for the devotion he had to the Blessed Virgin. This was on the 27th of April, 1521.

The command of his vessels devolved upon Juan Sebastian de Elcano. This intrepid mariner, born at Guetaria, a little village in the north of Spain, in the province of Guipuzcoa, had the good fortune to bring back the only remains of



Juan Sebastian de Elcano.

Magellan's expedition for the circumnavigation of the globe. He was a man more versed in practical seamanship than the theory of navigation, but endowed with piety and firmness of character—a perfect type of the Basque race. Although he went out with the expedition only as sailing master (pilot, as such an officer was then called) of one of the vessels, his merit was so well recognized that he was unanimously appointed, after the untimely and cruel death of his chief, to

the supreme command. After a long voyage and many exciting adventures he reached San Lucar with the ship *Victoria* on September 6, 1522. The Emperor Charles V. received him with great distinction, and gave him a life pension of five hundred ducats. He could not ennoble him, every Biscayan being by birth an *hidalgo* and acknowledged as such in every part of Spain, but granted him a new coat of arms: a terrestrial globe with the significant motto, *Primus circumdedisti me*—"Thou first didst sail around me." Elcano died at sea during a second expedition, on August 14, 1526. A statue was tardily erected to his memory

on the public square of his native town, in the year 1800. Around its base are inscriptions in Spanish, Latin, and Basque. The services of Elcano, obscured as they necessarily were by the more glorious name of Magellan, have been recalled from obscurity and neglect by the great work recently completed by the Spanish government, *Coleccion de documentos ineditos para la historia de la España*—A collection of unpublished documents concerning the history of Spain.

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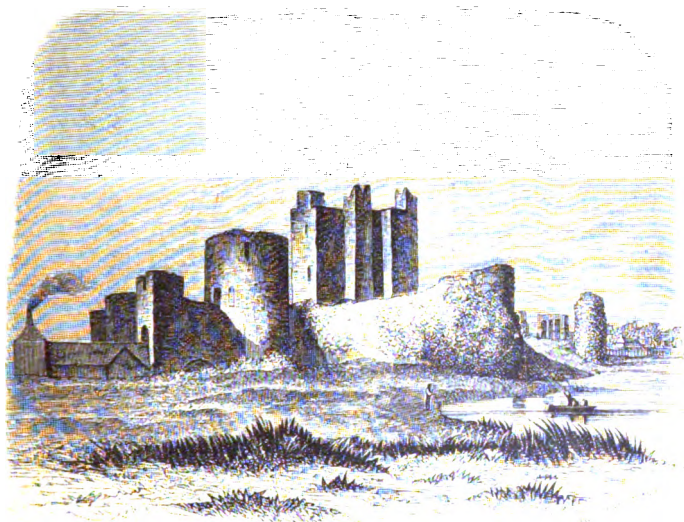
### BENEFIT OF CLERGY.

THE privilege or exemption thus called had its origin in the recognized right of the clergy to be exempt from secular jurisdiction, called in the canon law the *Privilegium Fori*, and in the regard which was paid in ages of great faith by the various sovereigns of Europe to the ministers of the Christian Church. In England this privilege does not seem to have extended to high treason nor to offences not capital, and wherein the punishment would not affect the life or limb of the offender. In early periods the benefit of clergy was not allowed unless the prisoner appeared in his clerical habit and tonsure to claim it; but in process of time this was no longer demanded, and the only proof required of an offender's clerical standing was his showing to the satisfaction of the court that he could read, which was a rare accomplishment, except among the clergy, previously to the fifteenth century. The consequence was that at length all persons, whether clergymen or lay clerks, as they are called in some ancient statutes, were admitted to this benefit in all prosecutions for offences to which the privilege extended. The mode in which this test was applied is thus described by Sir Thomas Smith in his *Commonwealth of England*, written in 1565, after England had become Protestant but retained this privilege for her false clergy: "The bishop," says he, "must send one with authority, under his seal, to be a judge in that matter at every jail delivery. If the condemned man demandeth to be admitted to his book, the judge commonly giveth him a Psalter, and turneth to what place he will. The prisoner readeth so well as he can (God knoweth

sometimes very slenderly), then he (the judge) asketh of the bishop's commissary, *Legit ut clericus?* The commissary must say *legit* or *non legit*, for these be words formal, and our men of law be very precise in their words formal. If he say *legit*, the judge proceedeth no further to sentence of death; if he say *non legit*, the judge forthwith proceedeth to sentence." Although a felon might claim the benefit of clergy to the last moment of his life—even under the gallows itself—it was an indictable offence to teach him to read for the purpose of saving him. As learning became more generally diffused it was found necessary to draw the distinction between actual clergymen and such persons as had acquired a competent skill in reading, and consequently the statute 4 Henry VII. c. 13 (1488) provided that no person once admitted to the benefit of clergy should a second time be allowed the same privilege, unless he produced his orders; and, to mark those who had once claimed the privilege, the statute enacted that all persons not in orders, to whom it was so allowed, should be marked upon the "brawn of the left thumb," in the court before the judge, before such person was delivered to the ordinary or bishop. After the offender had claimed and been allowed his benefit of clergy, he had to undergo a canonical purgation and trial in the ecclesiastical court, so that this much-decried privilege was not the exemption of a clergyman from the consequences of his crime, but only his transfer to another court, composed of judges of his own class, and was no more nor less in its results upon morality and justice than the claim of a British peer to be tried by the House of Lords, or of a soldier to be tried by court-martial. The benefit of clergy was abolished in England by 7 and 8 George IV. c. 28, s. 6.

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"THE scapular, which, falling like a veil over the heart of man, was made use of by the solitaries of the East from a sentiment of modesty, has become by Christian tradition a symbol of purity, and consequently the livery of Mary, the Queen of virgins."—*Lacordaire*.



### TRIM CASTLE.

THIS famous castle, a view of the ruins of which we give, is situated on the banks of the Boyne, in the county of Meath, Ireland. It was one of the great castles of Ireland, and was erected by Hugh de Lacy, one of the Anglo-Norman invaders, to protect his large possessions in Meath. Henry II. gave him the largest share of the kingdom of the O'Melaglins, kings of Meath, then one of the five provinces into which Ireland was divided.

It continued for centuries to be the most important stronghold of the English Pale and the great refuge of English adventurers. It was attacked by the king of Connaught soon after its erection, and Hugh Tyrrell, who was left in charge of it by De Lacy, becoming frightened, burned the castle and ran away.

In 1221 it was rebuilt, in a much stronger manner, upon the ruins of the old one. Here Richard II., while in Ireland, imprisoned the sons of the dukes of Lancaster and Gloucester. In 1641 it was surprised and taken by the Irish, but was retaken the next year by the "butcher Coote." Near here he met his death, which ended a career of cruelty not even surpassed by that of Cromwell.

**A Flathead Mission.**

## A FLATHEAD MISSION.

IN a series of articles contributed last year to *Les Missions Catholiques*, the journal of the Lyons Society for the Propagation of the Faith, Bishop O'Connor, of Omaha, gives an interesting account of St. Ignatius' Mission of the Flatheads, in Montana.

Of the three hundred thousand Indians in the United States it is estimated that more than one-third are Catholics, or the children of Catholics, fifteen thousand are Protestants, and the rest pagans. Ten years ago the Government determined to do something towards civilizing the Indians, and for this purpose the civil administration of all the agencies, with the right to name the agent for each, was divided among certain religious denominations. Had the plan, as officially announced in advance, been fairly carried out, thirty-eight at least of the seventy-two agencies in existence would have fallen to the Catholics, for in these thirty-eight agencies not only were most of the Indians Catholics, but Catholic missionaries had been the first to establish themselves. But, by an act of great injustice, as was shown by Father Brouillet, quoted in last year's CATHOLIC ANNUAL, only eight agencies were assigned to Catholics, while all the rest were given to Protestants. By this iniquitous arrangement about eighty thousand Catholic Indians were passed over to the control of various Protestant sects.

One of the most interesting groups of the "wards of the nation" are the Flatheads of Montana. They are divided into ten tribes, including the Pend' Oreilles, the Cœur d'Alènes, and others, all speaking dialects of the Selish language. These tribes have dwelt in their present country since they were first brought to notice by Lewis and Clark in the early part of this century. They were pagans then. Why these Montana tribes are called "Flatheads" is not certain. They have never been known to follow the custom of compressing the skull of their infants, as is done by some of the tribes nearer the Pacific coast. Desiring to become Catholics, they sent, in 1838, to St. Louis for missionaries, but their messengers were on the way massacred by the Snake Indians. A second message, towards the end of 1840, was

more fortunate, and in response Father De Smet, with three other fathers and three lay-brothers of the Society of Jesus, set out from St. Louis and founded the Mission of St. Mary's in the Bitter-Root Valley. The Mission of St. Ignatius was established in the Jocko Valley by Father Adrian Hocker in 1853. To-day there is not a pagan Flathead in Montana. The Government Flathead Agency is one of those controlled by Catholics. It provides for seventeen hundred Indians, twelve hundred of whom belong to St. Mary's Mission and five hundred to St. Ignatius'.

The religious community of St. Ignatius consists of two Jesuit fathers and two lay-brothers, and receives no help from the Government, supporting itself by its farm, its cattle, and its mills. Twenty Indians are constantly employed in the flour-mill, the saw-mill, and the printing-office belonging to the mission. In the latter establishment Father Giorda is preparing to print a Selish dictionary. The church, which stands in the middle of the village, was built fifteen years ago by Father Ravalli. It is in the Roman style (see engraving), and is ninety feet long by forty wide. The settlement is not laid out in streets, because the Indians insist on building their cabins so as to be able to see the church from their door. The cabins, which are made of logs, are about fourteen feet square, and are each provided with a bedstead or two, but with no other furniture; the Indians do not take kindly to chairs, preferring, like our soldiers during the late war, to sit or recline upon the ground. In every cabin is a crucifix, and religious pictures decorate the walls. As usual in Indian villages, savage dogs are plentiful, though the beasts recognize the Black Robes and treat them with a courtesy they rarely display to other white men. At St. Ignatius there is also a convent of the Sisters of Providence, to which is attached a boarding and day-school for Indian girls. Here a practical domestic education is given, and, in addition, the girls are taught embroidery and acquire great skill in the art. These Montana Flatheads are model Indians. They are brave and wonderfully hardy, and yet are tractable, readily accepting the order and discipline imposed upon them by the missionary fathers. The Mission has a prison and a mounted police force of thirty Indians. The piety of the

Flatheads is simple and thorough. Bishop O'Connor celebrated Mass early on the Sunday morning after his arrival, and he describes the singular spectacle of the Indian mothers approaching Holy Communion with their infants strapped to their backs. He speaks of the singing by the Indian choir at High Mass as hearty, and even full of downright earnestness ; but it could not have been very musical, for he likens it to the howling of wolves !

Bishop O'Connor favors placing the Indians in the charge of the army, because, as he says, our army officers better than any other men understand the character of the Indians, appreciate their good qualities, and have confidence in the possibility of civilizing them and in every way improving their condition. He relates that an officer of high rank, who had spent great part of his thirty-eight years' military service on the frontier, told him that the Indians had never once been in the wrong in their disputes with the Government and with the white settlers. Another officer, who had spent a long time in the Yellowstone country, maintained that if the Indians of that region were committed to his charge he would undertake to civilize them within ten years. However this may be, the Indian policy of the Government for years has been a terrible failure, and it ought to be abandoned for a better one which would deal fairly with the Indians and yet put no obstacle in the way of a proper development of the great West.

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THE manufacture of straw in England owes its introduction to Mary, Queen of Scots, who, seeing its utility in Lorraine, where women and even children were employed in it, persuaded a small colony to come over to Scotland, hoping the peasantry might learn the art. This was in 1561. King James I. of England took the colony under his protection and removed it to the Dunstable and Luton district, where thousands are now engaged in plaiting straw in the various villages around.

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THE Abbé de St. Pierre says "men have ceased to play games like tennis, and prefer games of chance, hence they become less strong, less healthy, less moral, less polite."



**MOTHER JULIA CHATFIELD,**

*URSULINE CONVENT, ST. MARTIN'S, BROWN CO., OHIO.*

AMONG the many portraits which have appeared in the ANNUAL to edify the living by recalling to their recollection the sainted dead, the above likeness of "Notre Mère," as she was affectionately called, will be cherished with a special veneration by all who knew her. The grace of her religious life, the charm of her conversation, and the charity with which she consoled, and healed, and encouraged all who looked up to her for direction can never be forgotten by her spiritual children.

Julia Chatfield was born in London, September 18, 1809. Her family were all Protestants and attached to the English national church. Most happily for her, she was sent to the celebrated boarding-school of the Ursulines at Boulogne, France, a house whose fame has been widely diffused through-

out England by the number of pupils from that country who were educated within its walls. There, after being graduated, she became a Catholic, and in 1834, inspired by her divine faith and animated by the example of the nuns, in whose daily life she saw the perfection to which she aspired, overcoming all the objection of relatives, she chose the better part, and all through her life as a nun loved to practise the devotion of Mary without neglecting the charity of Martha.

In the year 1845 the Most Rev. Archbishop Purcell, of Cincinnati, applied to the house at Boulogne to establish a convent of their order in his diocese. This application was graciously received, and seven choir and four lay sisters voluntarily offered their services for the new mission. Of these, three choir sisters were from Boulogne and four from Beaulieu. Among the latter was Sister Stanislaus (Pauline Laurier), who was assistant-superior until her death. She and her companions had to leave Beaulieu privately, so strong was the opposition of relatives and acquaintances to their departure.

This good lady told the writer an amusing story, which shows the violence to which national antipathies may be carried, even among the most conscientious. It may also serve to illustrate the life which we are trying to sketch.

The venerable chaplain of their convent invited the nuns to the oratory, and solemnly admonished them of the dangers they must incur should they persist in their journey. He first drew a picture of the ocean in its wildest terror, but the young and enthusiastic sisters were not alarmed; they knew that God was on the sea as on the land. Then he described the savage character of the New World, and how the Indian roved over plains and through forests, ever ready to torture and murder. Even this did not shake their courage. They were confident that the prelate to whose aid they were going would not expose them to such dangers. Finally, he informed them that the lady selected at Boulogne to be at the head of the mission was an Englishwoman, a convert from Protestantism. This was something they did not anticipate. They hesitated, and asked a day for reflection and prayer before making such an awful sacrifice! Next morning they informed the chaplain that they would fear nothing when doing the will of their divine Mas-

ter. "Notre Mère," who was present at this recital, confirmed it by stating that she was closely watched by her new sisters, and, after a long voyage, had nearly reached the American shore before she had gained their confidence. But it was a confidence to last through time and eternity.

On arriving in Cincinnati they had a choice of three places, but preferred the site they now occupy, which was then the poorest and least attractive. Two French priests, Fathers Gacon and Cheymol—the latter still surviving—had charge of a poor mission in the neighborhood. These guided and encouraged the new community, which was lodged in a few uncomfortable log dwellings. The place was difficult of access, but amidst privations of all kinds the work prospered. Mother Julia, by her fine mind and enthusiastic trust in God and wise administration, all being united as if they had but one heart, overcame every difficulty, and the Ursuline Convent of St. Martin is now one of the most beautiful places not only in Ohio but in the country.

For more than thirty years did this noble woman persevere in her great labors for God. Under her direction thousands of pupils from all parts of the United States were received in her academy and educated, and so impressed by the charm of her life and the spirit breathed into her community that they can never forget their convent home, and no length of absence diminishes their affection. During all this time Mother Julia could not be said to have had a day's exemption from pain. She suffered constantly and patiently, and the six years preceding her death were years of martyrdom. But the crown was won. On the Feast of All Souls, 1878, she was called by our Lord to enter his kingdom.

In the little convent cemetery at St. Martin's a humble stone records that she died in the seventieth year of her age and the fortieth of her religious profession. You will recognize her grave by the profusion of flowers with which affection endeavors to recall the charm of her memory and the purity of her life. In the same graveyard, near the grave of Mother Julia, is another humble monument, on which can be read, "*Johanna Purcell*, died April 15, 1858, in the ninety-second year of her age"; and to this grave Archbishop Purcell goes every day, when at St. Martin's, to pray for the repose of the soul of his mother.



### MOTHER THEODORE,

**FOUNDRESS OF THE COMMUNITY OF THE SISTERS OF PROVIDENCE  
AT ST. MARY'S OF THE WOODS, VIGO CO., INDIANA.**

SISTER ST. THEODORE, Anne Thérèse Guérin, was born at Etables, diocese of St. Briec, Brittany, October 2, 1798. Her father dying when she was but fourteen years of age, she, being the oldest child, became the help and companion of her mother. This circumstance contributed much to develop those admirable qualities that afterwards adorned her character. Being inclined to a religious life from her earliest years, the attractions of society had no charms for her, and if she delayed to embrace the holy state for which her heart longed it was only in consideration of her widowed mother, who seemed quite unwilling to make the sacrifice. Finally, however, Madame Guérin gave her consent; not from the oft-repeated solicitations of her daughter, but from

the conviction that it was the holy will of God. Anne Thérèse, in consequence of a particular devotion to St. Teresa, her patron saint, had a strong preference for the Carmelite Order, of which that illustrious saint is considered the foundress. But incidents, apparently casual, though undoubtedly designed by God, influenced her choice in favor of the Sisters of Providence, an order founded at Ruillé-sur-Loir in 1806. She was twenty-four years of age when she left her home to enter the religious life. This was an occasion of mingled joy and sorrow—joy that she could now satisfy the long-cherished desire of consecrating herself to God, sorrow that she was obliged to leave her mother, who regarded her as a second self. She entered the community at Ruillé in the fall of 1822, and at the following retreat, not quite a year from her entrance, she received the religious dress and made her vows. To admit to profession on so short a probation was not customary, but the extraordinary virtues and abilities of Anne Thérèse—now Sister St. Theodore—entitled her to the privilege of being advanced that she might share in the responsible employments of the community. Immediately after her profession she was appointed superior of an extensive establishment at Rennes, the object of which was to give poor children a useful education. This was a difficult undertaking, as the inhabitants of that quarter of the city had been sunk in ignorance and moral degradation ever since the great Revolution in France. But Sister St. Theodore was perfectly qualified for the task. Such astonishing success attended her unwearied exertions that in a few years the mission was in a most flourishing condition. She was then removed to Soulaines, where, besides the class of poor children, there was a school for young ladies, and visiting the sick entered as one of the occupations of the sisters. Sister St. Theodore took advantage of this latter duty to join the study of medicine to the practical knowledge of diseases that she would necessarily acquire on her errands of charity. This knowledge of medicine was very serviceable to her, as she sometimes found herself in places where good physicians could not be procured.

It was from this establishment of Soulaines that Sister St. Theodore started for the mission of Indiana. The saintly

Bishop Bruté, the first bishop of Vincennes, earnestly solicited the Sisters of Providence to take upon themselves the instruction of youth in his diocese, then the wilds of America. The superior-general at Ruillé accepted the mission on condition that Sister St. Theodore would consent to go as superior of the distant establishment. Although there was much to make Sister St. Theodore shrink from such responsibility, yet the conviction that it was God's will prevailed, and she, with five associates—Sister St. Vincent, Sister Basilide, Sister Olympiade, Sister Mary, and Sister Liguori—nobly accepted the arduous undertaking.

These generous heroines of charity, severing the ties of home, friends, and country, embarked for the United States July 27, 1840, and, after a prosperous voyage of six weeks, arrived at New York. The good mother-superior and her companions, overcome with emotion, shed tears of joy and thanksgiving on beholding their adopted country. The bishop of New York, to whom they had been recommended, prepared a reception for them at the house of Madame Parmentier, an excellent French lady, whose kindness then and afterwards merited the lasting gratitude and friendship of the Sisters of Providence. They remained a week in New York, and then, after a fatiguing journey of three weeks overland, they reached their new scene of labor, their future home, St. Mary's of the Woods.

Never, indeed, was a place better named, for it was a thick, dark wood, a very wilderness at the time, and the house built for the sisters was not finished; but in this destitution they were accommodated by a farmer, who obligingly gave up half of his little frame dwelling for their use. A small log house, ten feet square, was at the same time both the chapel and the dwelling of the priest, Rev. Father Buteux. There was neither altar nor tabernacle, but on a board resting upon logs was placed a small pyx, on which the Blessed Sacrament was kept. But, nothing daunted, these true spouses of a crucified Saviour reverently entered this small, rude temple which sheltered their Divine Master, and while in his presence they were strengthened to face the destitution and poverty which surrounded them. With the assurance that Jesus, from that log cabin, would bless

their work, they rose strong in God's grace to suffer patiently and cheerfully the crosses and privations that were in store for them. As our Lord's house is not built of stones wrought by the hands of men, but of the loving hearts of his creatures formed and fashioned to his will, so it may be truly said that on that day, the 22d of October, 1840, the community of the Sisters of Providence in America was founded at St. Mary's of the Woods.

In November, 1841, Mother Theodore had the happiness of welcoming to her little community Sister St. Francis,



Sister St. Francis.

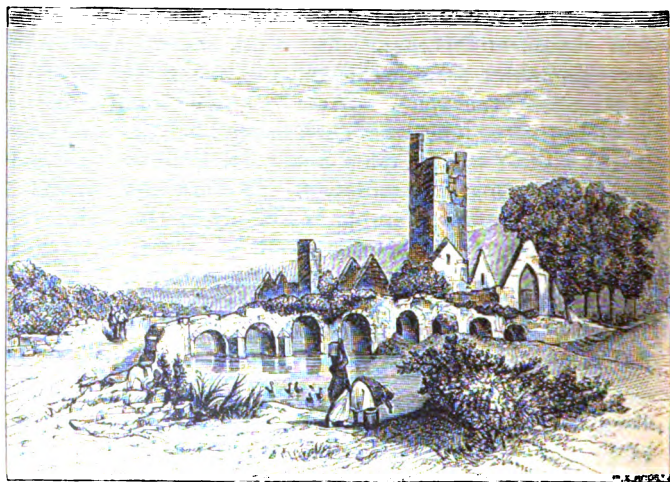
who had been named to accompany her, but, on account of delicate health, had been obliged to remain in France a year longer. From this time until her death Sister St. Francis became, in a special manner, the co-laborer of Mother Theo-

dore. Hence we find their names associated in all the important events and transactions of the infant community, Mother Theodore as superior-general, and Sister St. Francis as mistress of novices. These two noble women died in 1856, within three months of each other. Of the lovely and, we might almost say, seraphic Sister St. Francis little need be said here, as her *Life and Letters*, a work now current in French literature, gives ample testimony to the heroic virtues which entitle her to the beautiful name, "Apostolic Woman." Her *Letters*, which we hope soon to see in the English language, have been recently styled by an able critic "a string of exquisite pearls."

Mother Theodore united those rare virtues that form the perfect religious with extraordinary governing and financial abilities. Full of zeal for God's glory and charity for her neighbor, this remarkable woman was ever found sacrificing self, relieving, encouraging, and instructing others. If religious houses were not governed and sustained by God himself the death of Mother Theodore would have seriously affected the existence of the young community; but he does not withdraw his saints from the scene of their labor to destroy the work they have raised for his greater glory. He continues it by his power, to perpetuate their recompense by a standing memorial of their merit; and thus the community of Sisters of Providence in America continued after the death of its cherished foundress, Mother Theodore. The influence of her example, the salutary effects of her advice and instructions, dwell yet in the community, and the fruit of her ardent zeal and untiring charity is now witnessed in the extensive and numerous establishments, both educational and charitable, spread over the Western States, foremost among which stands St. Mary's Academic Institute, now considered one of the finest educational establishments in the Union. The Sisters of Providence and their thousands of pupils hold in deep and lasting affection the venerated name of Mother Theodore.

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It is easier for those who love God to stifle their irregular desires than for those who love the world to satisfy theirs.  
—*St. Augustine.*

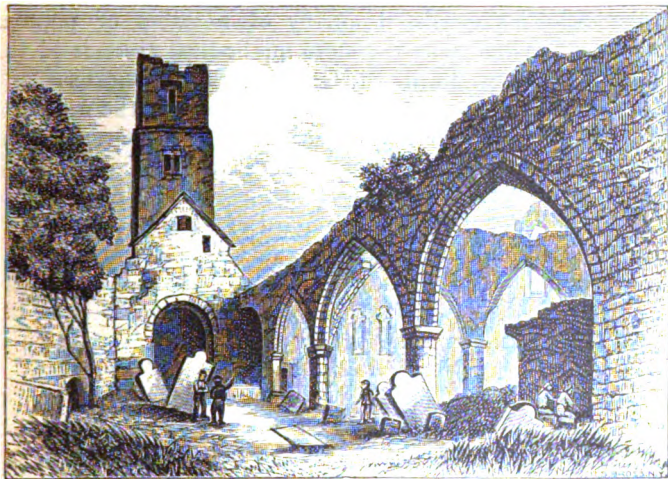


### THE FRIARY AND CASTLE OF KILCREA, CO. CORK, IRELAND.

THE friary and castle of Kilcrea were both built by Cormac MacCarthy, Lord of Muskerry, the one for the protection of the other. Both stand on the banks of the river Bride, about twelve miles from Cork. They are very interesting and picturesque ruins. The castle is described as having been a strong building, having a staircase of dark marble from bottom to top about seventy feet high. The barbicans, platforms, and ditch still remain. On the east side is a large field called the "bawn," which was always attached to castles, and even farm-houses, in Ireland.

In the friary are interred the bodies of most of the MacCarthys, and among them that of its founder, who died of wounds received in battle in 1494. The remains of the edifice show that it was divided into two parts, the convent and the church, and still retains the character of considerable magnificence as well as of great extent. The tower of the church is still in a good state of preservation. Rows of ancient elms lead to the venerable ruin. The ruins are full of graves—choir, cloister, aisles, every part is crowded with

them. It is the same in nearly all parts of Ireland. The "church by law established" having taken possession of the



The Friary.

Catholic churches and burying grounds, the Catholics were driven to bury their dead in the ruins of the abbeys, friaries, and churches that once belonged to them.

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**ABSTINENCE FROM WORDS DURING LENT.**—The church recommends us to abstain from words as well as meat during Lent and other penitential seasons, as in the *Matin* hymn for the first Sunday of Lent :

“ Utamur ergo parcius  
Verbis, cibis et potibus,  
Somno, jocis, et arctius  
Perstemus in custodia ”

or, as it has been translated :

“ Henceforth more sparing let us be  
Of food, of words, of sleep,  
Henceforth beneath a stricter guard  
The roving senses keep.”

St. Bernard, writing to Oger, a canon regular, apologizes for the shortness of his letter on the ground of its being Lent.

## PREACHING IN THE MIDDLE AGES.

PREACHING during the four centuries succeeding the time of the Apostles consisted chiefly of homilies or popular harangues. Then came the more methodical systems of the great Fathers—St. Basil, St. Gregory, St. Chrysostom, and St. Augustine—whose eloquence still influences the minds of men. They were worthily succeeded by St. Gregory the Great, St. Isidore of Seville, and Venerable Bede; and these in turn by Alanus of Farfa, Rabanus, Heric, Alcuin, and Paul Warnefrid. Then the standard of excellence seems to have been gradually lowered till the times of the Crusades and of conflict with heretics. Then we have Ralph Ardent, St. Bernard, and Peter the Hermit, whose power over the masses is well known; and Hugh of St. Victor's, and Fulk, and Maurice de Sully, and John of Nivelle, effective orators in their day, though now forgotten; and so on down to the great revival in the orders of St. Francis and St. Dominic, whose one object in life was to preach the Gospel with a zeal and eloquence that would destroy errors and blasphemies.

Sermons to the laity were preached at this period in the vernacular. St. Bernard preached his crusades in the vulgar tongue. Some preachers even made sermons in rhyme. Sermons to the clergy, however, were generally in Latin. Ordinary sermons of instruction were usually delivered after the Gospel, as in our own day; but special sermons on state occasions, as at marriages or funerals, were delivered after Mass. There were sermons in the morning and in the afternoon. The men occupied one side of the church and the women the other, ladies of distinction providing themselves with cushions on which to sit during the discourse. The preacher addressed the people as "*Fratres*," "*Fratres carissimi*," "*Signors et Dames*," etc. If the preacher said anything offensive or unsound there were not wanting those who would interrupt him. Archbishop Vaughan gives, in his *Life of St. Thomas*, an interesting instance, as related by Robert of Sorbon:

"A learned clerk preached before the king of France. During his sermon he went on to say that all the Apostles, at the moment of the Passion, abandoned Christ, and that faith became extinguished in their hearts; the Blessed Virgin alone kept it, from the day of the Passion to

that of the Resurrection, in commemoration of which, in the Holy Week of penance, at matins, all the lights, one after the other, are put out, except one, which is reserved for making blessed fire at Easter-time. A solemn ecclesiastic, of higher rank, rose up to reprehend him; for the Apostles, according to this censor, had abandoned Jesus Christ in body, but not in heart. The preacher was about to retract, when the king (Louis), getting up in his turn, intervened. 'The proposition is not false,' he said; 'it is to be found clearly expressed in the Fathers; bring me the book of St. Augustine.' The book was brought, and the king pointed out a passage in his Commentaries on the Gospel of St. John where, in point of fact, St. Augustine expresses himself in these words: 'Fugerunt, relicto eo corde et corpore.'"

"Sometimes, if the preacher said hard things about the ladies—like St. Bernard's saying that the first time a woman opened her mouth she upset the whole world—the women rose up and protested, before the whole congregation, against the unfairness of such imputations."

On the other hand, the clergy were not slow to rebuke inattention or other shortcomings on the part of the people. Complaints being made that the men left the church when the sermon began and remained out till it was over, Cesarius of Arles, to put a stop to this abuse, had the doors fastened after the Gospel. One Easter Sunday Robert of Sorbon told his congregation that he would be short, like the Gospel of the day. "I know," he said, "that on this day you must have a short sermon and a long dinner. But it is to be hoped that the Mass is not too long for you." When a preacher found some of his congregation asleep he cried out: "He who sleeps in the corner there does not know the secret I am going to tell." Another, seeing persons sleeping, stopped in the midst of his discourse, and cried in a loud voice, "Once upon a time there was a king called Arthur," upon which the sleepers awoke, when the preacher ironically said, "When I speak of God, you sleep; but immediately I talk of fables, you awake."

The Dominicans were the great preachers of the thirteenth century. "In 1273, of sixty preachers employed in the churches of Paris, exactly one-half were Dominicans." St. Thomas of Aquin was a great preacher. On one occasion, in a sermon on the Passion, in St. Peter's, during Lent, he so vividly depicted the sufferings of our Lord on the Cross that his discourse was interrupted by the passionate crying of the people; and on Easter Sunday his sermon on the Resurrection filled his hearers with such joy that they could scarce refrain from giving audible expression to their emotions.

Tocco says that he preached a whole Lent, at Naples, on the one text, "Ave Maria gratia plena, Dominus tecum." We conclude by presenting a specimen of the method of the Angelic Doctor :

#### THE INNOCENT.

"That you may be sincere and without offence, unto the day of Christ."—PHILIP I. 10.

The Apostle in this Epistle exhorts us to three things. Firstly, to the avoidance of sin: "That you may be sincere" Secondly, to all love: "Filled with the fruits of justice." Thirdly, to the possession of a right intention: "Unto the glory and praise of God."

I. On the *first* head, it must be noted that three commands are given. (1) That we should seek after purity of mind: "That you may be sincere." "Blessed are the clean of heart; for they shall see God." (2) That we should avoid doing injury to our neighbors: "Without offence; giving no offence to any man." (3) That we should persevere in both courses: "Unto the day of Christ"—i.e., till after death; when the day of man is ended, the day of Christ begins. "He that shall persevere unto the end, he shall be saved." The gloss treats of this under the word "sincere," signifying the avoidance of works of corruption, with respect to ourselves, and of giving offence with respect to our neighbors, and perseverance in this course till the day of Christ.

II. On the *second* head, it is to be noted that the Apostle likewise gives three commandments. (1) He exhorts to rectitude of mind: "The fruits of justice." St. Anselm defines justice to be that rectitude of will which is preserved for its own sake. (2) To the having a delight in that which is good: "The fruits of the spirit are peace, joy, longanimity, goodness, benignity, meekness, faith, modesty, continency, chastity." (3) To the having perfection in good, "being filled": "Be you therefore perfect, as also your heavenly Father is perfect."

III. On the *third* head, it is to be noted that in every action we should, in a threefold manner, direct the eye of our intention to God: (1) So as to believe that every good thing comes from him, as if from the fount of all good, through Jesus Christ: "Of his fulness we all have received, and grace for grace; for the Law was given by Moses, but grace and truth came by Jesus Christ." "Without me you can do nothing." (2) So as to make God to be praised and honored in all our actions: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (3) So that the reward of eternal glory may be given to us for our desire to work: "Unto the glory and praise of God." "Lay not up to yourselves treasures on earth, where the rust and moth consume, etc. . . . But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume and where thieves do not break through nor steal."

Of course it is to be understood that the above is a mere skeleton, but with his great practice in speaking and prodigious memory St. Thomas probably felt no difficulty in expanding his thoughts and clothing them in appropriate language.



### DOMINICAN FRIARY, KILMALLOCK.

THE ruins of the Dominican friary of which we give a view is situated to the northeast of the town of Kilmallock, Co. Limerick, Ireland. It was erected by the Desmonds, or Fitzgeralds, who were the rulers of this part of the country, having come over with Strongbow and his Anglo-Norman invaders. It was divided into a church and a convent. Its decorations were said to have surpassed anything else of the kind in Ireland. A great part of the cloister still remains. The building is supposed to have been erected in the time of Edward III.

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TENNIS, that "king of games and game of kings," was very popular in the middle ages, and many French kings and churchmen were great players. Francis I. was playing with a monk one day against two lords. A happy stroke of the monk decided the set in the king's favor. "That is the stroke of a monk," cried the king. "Sire," replied the monk, "it shall be the stroke of an abbot whenever you choose." And the monk won his promotion by his wit and his stroke.

**BELFAST ONE HUNDRED YEARS AGO AND NOW.**

IN 1759, when the first census was taken, Belfast had 8,549 inhabitants, 7,933 of whom were Protestants and 556 Catholics. At that time, and for many years afterwards, there was no Catholic place of worship within shorter distance than Hannahstown, four miles away, where a school-house was built in 1792, a portion of which still remains in the chapel-yard. This was used as a chapel. Before the school-house was erected Mass was celebrated in a stable belonging to a farmer named Close, also at a mound on Colin mountain, to which the people were called by a horn. The horn used for the purpose is still preserved in the locality of Hannahstown. Stone crosses mark the spot where this first chapel stood, the place being afterwards converted into a Catholic burying-ground. In the seventeenth century a Franciscan monastery of considerable importance existed in Holywood, four miles from Belfast, on the site of which the present parish church is built.

The town of Bangor, seven miles from Belfast, derived its name, *Bean Choir* (the White Choir), from its abbey, founded by St. Comgall in the sixth century, and to which Cormac, King of Leinster, retired to end his days in peace in the year 567. This abbey, said to be the first stone-and-lime house built in Ireland, at one time contained no less than three thousand monks, and is stated by Keating and other historians to have been the mother of all the monasteries in Europe. At a later period Bangor was named "The Vale of Angels," a somewhat high-sounding designation it by no means merits in these degenerate days. The monastery of Bangor, according to the *Annals of the Four Masters* and the *Annals of Munster*, was on one occasion attacked and plundered, St. Comgall's shrine violated, and the abbot, with nine hundred monks, all murdered in one day.

The Catholics were not admitted into allegiance until the year 1612, by James the First. Before that time they were denominated "Irish enemies," or the "mere Irish." When the Prince of Orange sojourned in Belfast there were just two houses of worship in the town—the Corporation Church and a Presbyterian meeting-house. The king, during a con-

versation he had with the Rev. Patrick Adair, Presbyterian minister, on that gentleman's presenting an address from his co-religionists, is reported to have said, "in consideration of their loyalty, he would grant them every privilege they had a right to enjoy, and he would redress such grievances as they had been subjected to either from the Episcopal or Romish authorities." The day before the king left Belfast he mentioned to Mr. Adair that he had a letter from Queen Mary, in which her majesty alluded in special terms to their Catholic subjects, and hoped that such of them as were loyal would be treated in a conciliatory spirit. The king, in continuation, enquired where the Catholics had their house of worship. "They have not any chapel within the walls, your majesty," rejoined the minister. "But they should have a place in town," said the royal visitor; "exclusion will not make them better subjects."\*

At this time, and for many years afterwards, Mass was celebrated in the open air near Friar's Bush, where the remains of an ancient monastery stood. This monastery was supposed by some early historians to have been founded by St. Darerca, sister of St. Patrick, who was abbess of a nunnery at Linn, which was afterwards converted into a chapel-of-ease to Shankhill parish church. A stable and loft, situated in a field at the outskirts of the town, was some time afterwards purchased, and there the Catholics worshipped for many years, the worshippers carrying with them to the sacred spot a stone or brick on which to kneel during prayers. Ultimately Lord Donegal gave ground on which to build a chapel, the first stone being laid amid great rejoicing in 1781. The chapel was finished in three years, and on Sunday, the 30th of May, 1784, St. Mary's chapel was opened for public worship in Chapel Lane. The inhabitants of the town, Protestant as well as Catholic, assembled in large numbers on the occasion, and contributed liberally towards defraying the cost of the erection. The First Company of Volunteers, commanded by Captain Waddell Cunningham, a Protestant merchant of the town, marched that day to Mass in their regimentals to witness the opening

\* Reid's *History of the Presbyterian Church in Ireland*.

ceremony in the new house of worship. The Rev. Hugh O'Donnell was the first parish priest of Belfast, having been formerly parish priest of Hannahstown. Father O'Donnell resigned his charge in 1812, having been upwards of fifty years in possession of Belfast and Hannahstown. Dr. Crolly, who succeeded in 1812 as parish priest on the resignation of Father O'Donnell, after having been consecrated Bishop of Down and Connor on the first of May, 1825, obtained the sanction of the Holy See to constitute Belfast the episcopal parish instead of Downpatrick. In consequence of that arrangement the Catholic bishops have since been resident in Belfast. On the promotion of Dr. Crolly to the Primacy of All Ireland, in May, 1835, Dr. Denvir, who was parish priest of Downpatrick, was consecrated in St. Patrick's Chapel, Belfast. Bishop Denvir died in 1866, and was succeeded in the see by Dr. Dorrian, the present bishop.

Belfast has now six Catholic churches, and the Catholics are entitled to the credit of having erected the first church-bell in the town worthy of the name, in St. Malachi's Church, pronounced by eminent campanologists to be one of the finest-toned bells in Ireland.

The Catholic clergy have the patronage of fifteen schools in the town under the National Board of Education, a Diocesan Seminary, and a very largely attended day-school under the management of the Christian Brothers.

As already mentioned, the Catholics of Belfast in 1757 numbered 556 in a population of 8,549; in 1834, according to the census then taken, the number had increased to 20,000 in a population of 60,800—thus constituting one-third of the population; and in 1861 this number had more than doubled, the Catholics in the latter year numbering over 41,000 in a total population of 119,000; in 1871, in a population of 171,000, the Catholics numbered at least 75,000; at present (1880) they are believed to number 100,000.

Belfast has the unparalleled honor of sending three of her sons to the highest positions in the legal profession in the empire. Lord Cairns has been twice Lord Chancellor of England, and Sir Joseph Napier and Lord O'Hagan Lords Chancellor of Ireland—the latter the first Catholic who has occupied such a position since the time of the Reformation.

At present seven of the twelve judges who compose the Irish bench are Catholics, while Catholic gentlemen in every county in Ireland are now invested with the commission of the peace.

Forty years ago the Catholics of Belfast had to depend on Dublin for their newspaper literature. In 1839 the first Catholic paper (the *Vindicator*) was established in the town under the editorship of Charles Gavan Duffy. On Mr. Duffy's removal to Dublin, in 1842, to start the *Nation*, the *Vindicator* passed into new hands and soon died. Now there are four ably-conducted newspapers in the Catholic interest published in Belfast, with a large and increasing circulation. There is also a well-stocked library and news-room, under the patronage of Bishop Dorrian—a boon not yet enjoyed by any Protestant sect in the town.

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CHARLEMAGNE pronounces the bag-pipe the most excellent of all instruments, since by means of leather bellows filled with air, that blow in wonderful fashion through brazen pipes, it produces now the roar of thunder by the power of its tones, and by its sweetness the gentle strains of the lyre or the cymbal.

IF Protestantism be right in its denials, then there is not a word of truth in Christianity; and if it be true in its beliefs, then Catholicity is Christianity.—*Catholic World*.

No man can be the child of science who does not love truth and justice, and there is no truth and justice without the knowledge of God.—*Mgr. Conroy*.

IF you shut out God from the state by your laws he will one day enter by your disasters.—*Fr. Shea*.

AN ounce of charity is worth more than a hundred car-loads of reason.—*Card. Bellarmine*.

IT is better to see our faults than to see all the wonders of the universe.—*St. Augustine*.

GOD is at all times pleased to hear his children talking to him.—*Fr. Antoine, O.M.I.*

THE fear of God sets us free from the fear of his enemies.—*St. Ambrose*.



### JOHN MURPHY. BALTIMORE.

MR. JOHN MURPHY, whose likeness we give above, and whose death took place on May 27, 1880, in the sixty-ninth year of his age, was one of the oldest, most respected, and most successful of the Catholic publishers in the United States. He was born in Omagh, County Tyrone, Ireland, March 12, 1812. His parents came to America when he was ten years old and settled in New Castle, Delaware. Here he remained about four years, and attended during a portion of that period the New Castle Academy. After leaving school he entered a store in the same town. During the two years of his engagement therein he exhibited such industry,

intelligence, and fidelity in the performance of his duties that at the expiration of that time they desired him to remain with them; but as he had determined even before leaving his native land to learn the art of printing, their efforts to induce him to continue in their service were unavailing, and at the age of sixteen he went to Philadelphia and became an apprentice to the printing business.

On becoming of age he removed to Baltimore, where he worked as a journeyman printer until 1835, when he assumed the superintendence of a job-printing establishment, acquiring for it a reputation for the superior excellence of its productions unsurpassed by any similar concern in the city. In 1837 Mr. Murphy formed a copartnership with Mr. William Spalding, under the style of Murphy & Spalding. They carried on a successful printing business for about eighteen months, when the firm was dissolved and the business continued by Mr. Murphy on his individual account. In 1840 he combined with it the book and stationery and subsequently the publishing business. He prosecuted his business for over forty-three years within a few yards of the locality he occupied at the time of his death. The special publications of Mr. Murphy were standard Catholic books, embracing many of the leading Catholic works published in America.

In 1840 he began the publication of Catholic books, and in 1842 he was the publisher of the *Religious Cabinet*, afterwards changed to the *United States Catholic Magazine*, edited by Rev. Dr. White and Rev. Dr. Spalding, afterwards Archbishop of Baltimore. He continued its publication till the end of 1848. It was the first Catholic magazine published in this country that lived any length of time. About 1849 he brought out *Bishop England's Works*—a great undertaking at that time.

In 1853 he started *The Metropolitan*, a monthly magazine, and continued it till the end of 1858. He also about this time published *The Catholic Youth's Magazine*, the first attempt at a children's Catholic paper made in this country. It was not a success, and he gave it up after a five years' trial. In all these efforts of his in the periodical line, although not successful enough to continue them, Mr. Murphy only proved that *he was ahead of his age*. However, they gave a stimulus

to Catholic literature, encouraged Catholic writers, and made it possible for such a magazine as *The Catholic World* to be a success at the present day.

During all these years Mr. Murphy issued from time to time several valuable books; among them were *Conscience's Tales*, *Faber's Works*, *Spalding's Works*, *The Dogma of the Immaculate Conception*, *Proceedings of the Plenary Council of Baltimore*, 1866. For the last two works the Pope conferred on him the honorary title of "Printer to the Pope."

He also published many law-books, and in 1860 he issued the *Maryland Code*, which gave him a great reputation among the lawyers of Maryland. For many years he was printer to the Maryland Historical Society, and his publications of its transactions amount in all to over thirty pamphlets. The society's *Centennial Memorial*, printed by him, is a fine piece of typographical and mechanical work. He was the first to issue Catholic school histories in this country. The distinguishing feature of all his publications is their superior style and elegance.

Mr. Murphy's Catholic publications were of the best class—were not, like some books, Catholic only in name. He published nothing Catholic that did not have some real merit. On this point he was very particular. One of the most successful and popular Catholic books ever issued in this country is his edition (1877) of Archbishop Gibbons's *Faith of Our Fathers*, its sale having reached over sixty thousand copies.

At the time of his death Mr. Murphy was a widower, having lost his estimable wife in 1860. His oldest son also died some years ago. Mr. Murphy left a family of six—two sons and four daughters. His oldest surviving son, Mr. Frank K. Murphy, is now conducting the business left him by his honored father.

Mr. Murphy's death was not unexpected, for he had been in poor health for over a year. He was fully prepared for the final ending, having received all the consolations of our holy religion. He was a genial, good-hearted, whole-souled gentleman, always affable and agreeable, a kind and indulgent father, and at all times and in all places a perfect Christian gentleman. *May he rest in peace.*



THE VERY REV. FRANCIS JOSEPH PABISCH, D.D.,  
LL.D.

THE Very Rev. Francis Joseph Pabisch was born in Austria March 30, 1825, at Zlabings, a small town of Moravia, where his father was a manufacturer in comfortable circumstances. Young Francis Joseph made his private studies at home under a tutor, and was sent in his fourteenth year to the grammar-school of Znaim, and from there to the high-school of Brünn. In 1843 he brilliantly passed the matriculate examination and was entered at the University of Vienna. Here he gave his first two years to philosophy, after which he began the study of jurisprudence. In the summer of 1847, with the approval of his intimate friends, among them Dr. Emmanuel Veith, then a prebendary of the cathedral, he determined to devote himself to the priesthood, and was for

this purpose admitted to the Archiepiscopal Seminary of Vienna.

In March, 1848, came the news of the overthrow of Louis Philippe's government in France, and this, as is well known, was followed by a general outbreak all over Europe. The impulsive young men at the universities were quickly stirred by the news, and at Vienna, as elsewhere, the ferment struck terror to the conservative party then in power. But at Vienna, in addition to discontent with the tyrannical rule that then weighed upon Austria, there was a jarring of unfriendly races. The hope of uniting all Germans in one nation mingled in the minds of the German students of the university with a desire to force Metternich's ministry to agree to a constitution. The young seminarist Pabisch, with the headlong temper, and perhaps with the impatience, that always accompanied his downright earnestness in whatever he undertook, was one of the most conspicuous in those "March Days." Again, in May, he was with the students who threw up the barricades, and his voice helped in the wild shout, "Give us another Chamber! A closer union with Germany!" Quiet being temporarily restored, he returned to his studies at the seminary; yet upon a fresh outbreak in October he once more marched with the Students' Legion behind the black, red, and golden flag, but was taken prisoner by the Croatian soldiers of the emperor. Even then his enthusiasm was scarcely dampened, for he made a fiery speech to the rough Croats, though these latter, with their strict military discipline, not to speak of their intense dislike of the Germans, were perhaps little affected by the seminarist's eloquence. Within a few days, however, peace was permanently restored and young Pabisch returned once more to his studies.

In March, 1850, he was ordained priest by Cardinal Rauscher, and was appointed by the prince archbishop to a nominal chaplaincy not far from Vienna. Father Pabisch desired to go to the African mission. He had set his mind upon this while still in the seminary, and had mastered such African languages as would be of use to him in that sphere. But permission was refused him by the archbishop. Yet his active spirit would not rest content.

When in 1851 Archbishop Purcell, of Cincinnati, went to Vienna in his search through Europe for priests for his growing diocese, Father Pabisch, having obtained the consent of the Archbishop of Vienna, offered himself and was accepted, and that summer came to the United States. He was assigned to St. James' Church at Whiteoak, a village about seven miles from Cincinnati. The first sermon he preached in the village the next Sunday after his arrival there was in English. In this humble place the learned young priest labored with success. Yet abilities of his order called for another field, if another field there were. In 1853 he began to give a few hours a week to teaching ecclesiastical history and German in the seminary of Mt. St. Mary's of the West.

In 1857 Father Pabisch, longing for greater learning, turned his eyes toward Rome, and, having obtained leave for the purpose from Archbishop Purcell, he set out for the Eternal City, where he entered the College of the Propaganda and took up theology and canon law. Through the influence of Cardinal Reisach he was appointed a chaplain to the great Dominican church of Santa Maria sopra Minerva. The Dominican Order has always been rich in artists as well as scholars, and the instructions of a friar of the Minerva laid the foundations for Father Pabisch's noted skill in after-years as a painter. Father Pabisch while in Rome became a member of the Academy of St. Luke, to which many great artists of the city belonged. Four years of arduous study he spent in Rome, and was graduated after the customary examination Doctor of Theology as well as Doctor of Canon and of Civil Law. From 1858 to 1860 he practised as a jurist to the Congregation of the Council of Trent.

In the spring of 1861 Dr. Pabisch returned to the United States. Before leaving Rome the Holy Father, on account of his great merit, named him missionary apostolic. Arrived at Cincinnati, he was given the chair of ecclesiastical history and canon law at the Seminary of Mt. St. Mary's, and this he held until the death, in the spring of 1863, of the rector, the Rev. W. J. Barry, when he succeeded to the rectorship.

Here at last Dr. Pabisch was at rest. With a certain fu-

ture before him, and that a future to be passed among books, he surrendered himself with perfect delight to the duties of his office. His whole earthly ambition now centred in the seminary of which he was head, and for all the years that elapsed until his death his almost every thought was for the benefit of Mt. St. Mary's. Not only his learning but his artistic sympathies and skill turned to advantage. The walls of the seminary chapel bear witness to his devotion to art, while the grounds, laid out under his supervision, are proof of his knowledge of botany and his taste in landscape-gardening.

The need had long been recognized of a good text-book of ecclesiastical history in English. Two attempts had been made to bring out an English translation, but both had failed through no fault of those who had undertaken them. Dr. Pabisch, upon coming into the chair of ecclesiastical history, at once saw the need, but it was not until 1871 that he was able seriously to begin the work of translating *Alzog's Universal Church History* from the German. One great defect of the original was that it gave but little attention to the career of the Church among English-speaking people. This had to be remedied in any English version that might be made, and to assist in this part of the work, as well as to supervise the English diction, Dr. Pabisch associated with himself the Rev. Thomas S. Byrne, then a professor in the seminary. The first volume of the *History* appeared in 1874, the second volume in 1876, and the third and final volume in 1878.

Dr. Pabisch had been ailing for some time, and when in March, 1879, he found his efforts unavailing to save the seminary from being closed on account of the financial troubles of the diocese, he broke completely down. He was kindly nursed by his friends, and was taken to Mt. Hope Retreat for the Insane, near Baltimore, where he was cared for by the Sisters of Charity until his death, which occurred October 2 of the same year.

In noticing the death of Dr. Pabisch the *Catholic Telegraph* said:

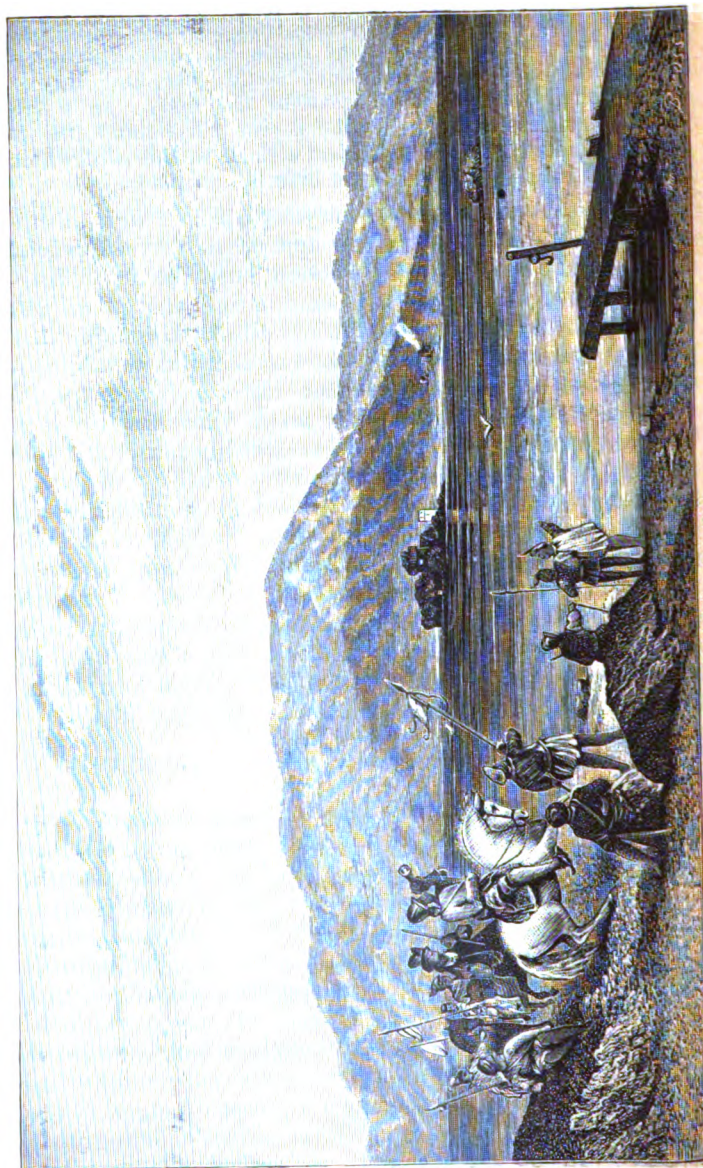
"Like a great oak that begins to decay at the top, foreshadowing the death that will finally strike to the root of its

life, so was this venerated priest of God afflicted. But God in mercy to his faithful servant made his mental death of short duration. . . . God alone could cure, and only in one merciful way—by the death of the body. In a few weeks after reason had fled the divine Physician came to give to this faithful, learned priest a place in the land which the divine Intellect illumines for ever.”

Dr. Pabisch's learning was encyclopædic. This is an epithet, we are aware, that is often applied to very superficial attainments. But what Dr. Pabisch knew he knew thoroughly, and it would have been hard to find what he did not know. He was familiar with nearly all the languages that can lay claim to a literature. He was at home in the natural sciences. He had a cultivated taste, and, as we have mentioned above, was no mean artist. His theology was broad, deep, and solid, for he was an ardent admirer and student of St. Thomas. His wondrously extensive and at the same time minute acquaintance with civil and canon law was proved on several occasions. His mind, in fact, was an immense library, but, in the interest of truth, it must be added that it seemed to be a library without an index. The occasional confusion observed in it was perhaps inseparable from so immense and so varied an accumulation. But with all his great erudition he was as frank and simple as a child. He was a man without guile and a faithful priest of God.

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ANECDOTE OF CAROLAN.—The following anecdote is related of Carolan, the famous Irish musician, as an instance of the facility with which he committed tunes to memory, as well as of the astonishing ease with which he could produce new melodies: “At the house of an Irish nobleman, where Geminiani was present, Carolan challenged that eminent composer to a trial of skill. The musician played over on his violin the fifth concerto of Vivaldi. It was instantly repeated by Carolan on his harp, although he had never heard it before. The surprise of the company was increased when he asserted that he would compose a concerto himself at the moment; and the more so when he actually played that admirable piece known ever since as Carolan's Concerto.”

*Loch Leven Castle.*

## LOCH LEVEN CASTLE.

THE smooth and romantic expanse of Loch Leven derives its name from a combination of a British and a Gaelic word, meaning "the lake of tranquil water." It is about eleven miles round, and its placid bosom is studded with several little elm-covered islands, which break the uniformity of its surface and increase its beauty. On the principal island are the ruins of the famous old castle whose chief interest is derived from having been the prison of the unfortunate Queen Mary Stuart after her surrender to the Protestant rebel lords at Carberry Hill. In the reign of her ancestor, Robert III., a branch of the great Douglas family obtained a grant of the castle with some lands on the shore of the lake. In the middle of the sixteenth century Sir Robert Douglas, of Loch Leven, was, in consequence of his connection with some of the leaders of her disaffected subjects, selected as the jailer of the captive queen, who was imprisoned here on the 16th of June, 1567. Sir Walter Scott has drawn, in *The Abbot*, a touching picture of her sufferings and sorrow under the harsh treatment to which she was subjected. On the 2d of May, 1568, after an imprisonment of about eleven months, Mary effected her escape by the aid of a lad named George Douglas—some relation, probably, of the baron—who stole the keys of the castle from the table where they lay while his lord was at supper. He let the queen and her sole companion out of the apartment where they were secured, embarked with them in a small skiff, and rowed to the shore. There they found Lord Seton and a few horsemen in waiting, who escorted her to Niddry Castle, one of his strongholds near Linlithgow. The subsequent defeat of the royal forces at Langside, and Mary's flight into England, and cruel death, nineteen years later, by order of her jealous cousin, Queen Elizabeth, are matters of general history.

Not a rivulet can be found on the Island of Fierro, one of the Canaries, yet there is a species of tree, the leaves of which are narrow and long and continue green through the entire year. These trees are continually surrounded by a cloud which is condensed, and, falling in drops, keeps the cisterns placed under them constantly full.

## FAMINES IN IRELAND.

OF all the countries of Europe none has suffered from famine so often or so severely as Ireland. There are records of famines in the years 1228, 1318, 1433, 1497, 1545, 1581, 1603, 1652, 1740, 1825, 1846-7; and last year (for the third time within the memory of living men) the dreadful cry of starvation resounded from that suffering land. And yet Ireland possesses a fertile soil and an industrious people. Some of these calamities have been due to natural causes, but more to war and bad government.

The first famine recorded in the *Annals of the Four Masters* is that of 1228, which was brought about, according to the annalists, thus:

“Hugh, son of Cathal Cromdearg, King of Connaught, was treacherously slain by the English, in the court of Geoffrey Marisco, after he had been expelled by the Conacians. A great war broke out in Connaught between Hugh and Turloch, sons of Roderick O’Conor, after the death of the aforementioned Hugh, for the younger brother would not yield submission to the elder; so that the entire of Connaught lying between Ballysadare and the river of Hy Fiachra, southward, except a small part of Slieve Lugha and the territory of Airtagh, was laid waste by them. Excessive dearth prevailed in Connaught in consequence of the war between the sons of Roderick O’Conor. Both the churches and the country were plundered; the clergy and learned men were exiled into foreign lands; and many persons perished of cold and famine.”

A far worse famine, however, resulted from the attempt of Edward Bruce to seize Ireland in 1318. The annalists say:

“A general famine prevailed for the three years and a half he had been in it, and the people were almost reduced to the necessity of eating each other.”

The hospitality of the Irish is proverbial and their love of kin strong, but “so dire was the want in the summer of 1433” that the ties of friendship and kindred were broken, and the season was styled “the summer of slight acquaintance,” for “no one would recognize friend or relative on account of the greatness of the famine.” In 1497-8 it is said that “the people ate food which is not fit to be mentioned, such as was never served on dishes for human beings.” In 1545 another famine, of which we have no details, laid waste the midland and western districts; while yet another in 1552 was brought about by a scarcity of grain.

The horrible results of English invasion in the time of Elizabeth are thus described by the poet Spenser :

“Notwithstanding that the same was a most rich and plentiful country, full of corn and cattle, that you would have thought they (the Irish) should have been able to stand long, yet ere one year and a half they were brought to such wretchedness as that any stony heart would have rued the same. Out of every corner of the woods and glynns they came, creeping forth upon their hands, for their legs could not bear them ; they looked like anatomies of death ; they spake like ghosts crying out of their graves.”

“O’Hagan,” writes Mountjoy, the lord-justice, “protested unto us that between Tullaghoge and Toome there lay unburied a thousand dead, and since our first drawing this year to Blackwater there were above three thousand starved in Tyrone.”

In 1581–2, and again in 1603, failure of the crops through inclement weather brought suffering and starvation. The horrors of the Cromwellian invasion are thus graphically described in a state paper, dated May 12, 1653, quoted by Prendergast :

“Upon serious consideration had of the great multitudes of poore swarming in all parts of this nacion, occasioned by the devastation of the country, . . . frequently some are found feeding on carrion and weeds, some starved in the highways, and many times poore children who lost their parents, or have been deserted by them, are found exposed to, and some of them fed upon, by ravening wolves and other beasts and birds of prey.”

Colonel Laurence, an Englishman and an eye-witness, writes that so terrible had been the effects of war, famine, and pestilence during 1652–3 that “a man might travel twenty or thirty miles and not see a living creature, either man, beast, or bird, they being either all dead or had to quit those desolate places.” The great famine of 1740–41 was preceded by twelve years of bad harvests, and an unprecedented frost in November, 1739, completed the devastation and brought the poor people to starvation. Says Canon O’Rourke : “To find a parallel for the dreadful famine which commenced in 1740 we must go back to the close of the war with the Desmonds.” The continuance of heavy rains in the early part of the year 1821 destroyed the potato crop, and famine followed. Typhus fever added its horrors, and “in parts of the west the living were unable to bury the dead, more especially in Achill, where, in many cases, the famine-stricken people were found dead on the roadside.”

In the years 1845-6 the potato crop was blighted. "A patch of potato-ground might appear one day green and flowering, and within twenty-four hours present naught but withered stems, rusty leaves, and rotten tubers." The accounts of the sufferings of the Irish people in "black forty-seven" are heartrending. Canon O'Rourke relates the following among other affecting incidents :

"One day as a priest was going to attend his sick-calls—and there were no end of sick-calls in those times—he met a man with a donkey and cart. On the cart were three coffins, containing the mortal remains of his wife and his two children. He was alone—no funeral, no human creature near him. When he arrived at the place of interment he was so weakened by starvation himself that he was unable to put a little covering of clay upon the coffins to protect them. When passing the same road next day the priest found ravenous, starved dogs making a horrid meal on the carcasses of this uninterred family. He hired a man, who dug a grave, in which what may be literally called their remains were placed. On another occasion, returning through the gray morning from a night-call, he observed a dark mass on the side of the road. Approaching, he found it to be the dead body of a man. Near his head lay a raw turnip, with one mouthful bitten from it.

"How many of the stacks in Irish haggards had the landlord's cross upon them for the rent, like poor Mary Driscoll's little stack of barley at Skibbereen! It stood in her haggard while her father, who resided with her, died of starvation in a neighboring ditch!

"From Roscommon the brief but terrible tidings came that whole families who had retired to rest at night were corpses in the morning, and were frequently left unburied for many days for want of coffins in which to inter them. And the report adds: 'The state of our poor-house is awful; the average daily deaths in it, from fever alone, are eighteen. There are upwards of eleven hundred inmates, and of these six hundred are in typhus fever.'

It is estimated that one million and thirty nine thousand of the population of Ireland perished of famine and disease during the years 1846-7.

It seemed at one time as if these horrors were to be renewed in the year 1880, but through the mercy of God the worst was averted, and the appeals for help met generous response from every quarter of the civilized world, except from the Irish landlords and the English Government.

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THE river now known as the *Wabash* was originally called the River St. Jerome, the name given it by its first discoverers, the French.

## ABOUT NAMES OF WOMEN.

A WRITER in *Notes and Queries* says :

“ It is a popular error to assume that *Charlotte* is the feminine for *Charles*. They have really no connection beyond that of being derived from the same language. Charles is a ceorl, carl, or churl—namely, a peasant, a tiller of the earth. Charlotte can be traced, through its older form of Arlette, Arlotte, and Gerlotte, to Garland, which, if I make no mistake, signifies honorable people, or an honor to the people. The true feminine of Charles is Caroline.

“ There are sundry popular errors in existence with respect to familiar Christian names. May I point out a few ?

“ *Annabella* is not *Anna-bella*, or Fair Anna, but it is the feminine of Hannibal, meaning gift (or grace) of Bel.

“ *Arabella* is not *Ara-bella*, or beautiful altar, but Orabilia, a praying woman. In its Anglicized form of Orabel it was much more common in the thirteenth century than at present.

“ *Maurus* has nothing to do with Mauritius, or a Moor, but comes from Amalric—Himmel-reich—the kingdom of heaven.

“ *Ellen* is the feminine of Alain, Alan, or Allan, and has no possible connection with Helen, which comes from a different language, and is older by about one thousand years at least.

“ *Amy* is not from *Aimie*, but from Amie, Avice, or Avis, and does not exactly mean advice, as some seem to think. It comes from Aedwis, and means happy wisdom.

“ *Eliza* has no connection with *Elizabeth*. It is the sister of Louisa, and both are the daughters of Heloise, which is Hele-wis—hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis ; but this was scarcely heard of before the sixteenth century. The older Heloise form of the name, Aloisa, Aloisia, or Aloysia, was adopted into the mediæval English as Alesia—a name which our old genealogists always confuse with Alice.

“ *Emily* and *Emilia* are not different forms of one name. Emily is from Æmilia, the name of an Etruscan gens. Amelia comes from the Gothic Amala—heavenly.

“*Reginald* is not derived from *regina*, and has nothing to do with a queen. It is Rein-alt—exalted purity.

“*Alice, Adalias, Adelaide, Alisa, Alix, Adeline*, are all forms of one name. But *Anne* was never used as identical to *Annis* or *Agnes* (of which last the old Scottish Annas is a variety), nor, as I sturdily maintain, was *Elizabeth* ever synonymous with *Isabel*.

“*Alina*, which Dugdale and his copyists print as *Aliva*, was no connection of *Ellen*, but was a contraction of *Avelina*, the mother of *Evelyn*, which I should be inclined to derive from *Eaulind*—always gentle.”

## THE FEAST OF CORPUS CHRISTI.

THE institution of the beautiful Feast of Corpus Christi is thus related by a writer in the *Catholic World*. The festival was first celebrated in the church of St. Martin, at Liège, in 1247 :

“Julienne, a holy Hospitaler nun of Mt. Cornillon, was inspired with the desire of having the many blasphemies against the Real Presence expiated by a special festival in honor of that miracle of divine love. She hesitated a long time, and then appealed to the canons of St. Lambert's, praying them to institute it and use the office she had composed. But they looked on her as visionary, and bluntly told her to betake herself to her distaff and spindle. She finally had recourse to the bishop, Robert de Torote, who, after consulting many theologians, ordered the solemnity to be instituted in his diocese on the Thursday after Trinity, and Julienne's office to be used on the occasion. But he died before his order could be executed, and no one was disposed to carry out his intentions. She now petitioned the papal legate at Liège, who seconded her devotion and induced the chapter of St. Martin's to celebrate the festival. This was in 1247. The pious legate himself officiated on the occasion and preached a sermon. But novelties, however holy, are always regarded as innovations, and as the other churches objected to the festival, and the legate had taken his departure, the chapter of St. Martin's refused to celebrate it the following year. But a holy ecclesiastic had attentively followed this movement and saw the finger of God therein, and when raised to the papacy in 1261 under the name of Urban IV. he remembered the wish of Julienne, and entrusted the composition of the office to St. Thomas Aquinas, and ordered the day to be celebrated not only at Liège, but throughout the Christian world. Julienne did not witness the establishment of the feast she had so much at heart. She died in exile and her tomb is unknown.”

The late Rev. John O'Brien, in his invaluable work, *A*

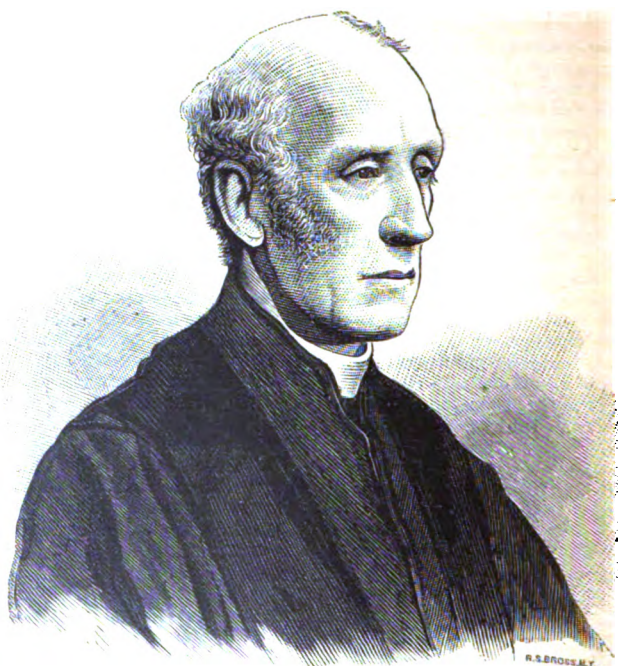
*History of the Mass* (New York : The Catholic Publication Society Co.) after alluding to the foregoing legend, says :

"Other reasons, too, are given for the institution of this feast, such as an apparition that a certain priest of little faith had after the Consecration, when our divine Lord appeared to him on the corporal in form of a beautiful infant. Another legend says that the priest through some accident upset part of the Precious Blood on the corporal, and that an image of a Host was seen wherever it fell.

"In order to invest this glorious feast with as much solemnity and grandeur as possible, Pope Urban caused a Mass and Office to be specially composed for it, which he entrusted to two of the most illustrious and eminent scholars of the day—St. Bonaventure and St. Thomas Aquinas. Both set to work with the most ardent zeal, but when the great Franciscan saint went to compare his work with what the 'Angelic Doctor' had done he was so dissatisfied with his own efforts that he threw his manuscript into the fire and abandoned the task ; and hence the whole work devolved upon, and was finished by, St. Thomas. This saint wrote out and arranged the Mass as it stands to-day for this feast. He composed as a *Sequence* for it the inimitable 'Lauda Sion' ; and for Divine Office, among other hymns, the 'Pange Lingua,' of which the 'Tantum Ergo' forms a part. Besides the office framed by St. Thomas, there was another in use for some time, said to be composed by an ecclesiastic named John of Mount Cornelio. It is the opinion of several writers that when this office was suppressed on account of some things in it that did not wholly square with the disposition of the Roman Breviary—for it was framed according to the Gallic Rite—St. Thomas utilized much of it in the office he himself composed."

## NUNS IN THE MIDDLE AGES.

FROM the first introduction of the monastic orders into various Christian countries schools for girls, managed by nuns, never ceased to furnish Catholic society with a class of exceptional women, as distinguished for intelligence as for piety, and who in the study of literature rivalled the most learned monks. It is known that all the nuns of the choir were required to understand Latin, and that letters to them were always written in that language. We have only to remember St. Aura, the friend of St. Eloi, and the nun Bertile, whose learned lectures on Holy Scripture drew to Chelles, in the sixth century, a large concourse of auditors of both sexes ; St. Radegonde, whose profound study of the three Greek fathers, St. Gregory, St. Basil, and St. Athanasius, is commemorated by Fortunatus ; and, finally, St. Gertrude, abbess of Nivelles, who sent messengers to Rome and to Ireland to buy books and to bring learned professors thence.—*Montalembert.*



THE REV. CHARLES WILLIAM RUSSELL, D.D.,  
LATE PRESIDENT OF MAYNOOTH.

THE excellent likeness given above will be familiar to many a priest in this country who studied under its distinguished original. Charles William Russell was born on the 14th of May, 1812, at Killough, County Down, Ireland. At an early age he was sent to Drogheda to be educated. In his youthful days he gave evidence of great industry and intellect, which appeared more marked after his transfer to the care of Dr. Nelson, of Downpatrick, then head of a seminary in that town. From the first young Russell seemed destined for the priesthood, and his advancement was so rapid that at fourteen he was deemed fit to enter Maynooth College. Here he rapidly attained a high position in the es-

teem both of his professors and fellow-students. He took a foremost place in all his classes, and was specially fond of the study of modern languages.

He was elected to the Dunboyne establishment in 1832, and when the rhetoric chair became vacant in 1834 he proposed to compete for it, but waived his claim in favor of the Rev. Thomas Furlong, afterward Bishop of Ferns. For ten years he continued to discharge the duties of a professor, until in 1845 the chair of ecclesiastical history was established in Maynooth, when he was appointed thereto. He held this position till the death of Dr. Renshan in 1857, when he became president of the college, which office he filled with great ability and credit until his death.

To the *Dublin Review* he was a regular contributor, and for many years he enriched its pages with articles which commanded more than usual attention.

Many years ago he published translations from the German of the tales of Canon von Schmid and of Leibnitz's system of theology. His life of Cardinal Mezzofanti (1858) had its origin in an article on that wonderful master of living and dead languages which appeared during 1855 in the *Edinburgh Review* (to which he was a constant contributor). The book was raised in price and size by the inclusion of notices of the most celebrated linguists in all countries. It was translated into Italian and published at Bologna in 1859. When a second edition of the life appeared in 1863 it was augmented by ten additional facsimile autographs of the cardinal in different languages, which were selected from a larger number in the Italian translation. In 1869 Dr. Russell received the honor of being appointed a member of the Royal Commission on Historical Manuscripts; and since 1872 he has edited, in conjunction with Mr. Prendergast, several volumes of the Calendars of State Papers relating to Ireland, beginning with the reign of James I. Dr. Russell contributed to the eighth edition of the *Encyclopædia Britannica*, *North British Review*, the *English Cyclopædia*, the *Academy*, and several other literary publications.

He had more to do with Cardinal Newman's conversion than any other man, as the great Oratorian thus acknowledges in his *Apologia*:

"The letter which I have last inserted is addressed to my dear friend Dr. Russell, the present president of Maynooth. He had, perhaps, more to do with my conversion than any one else. He called upon me in passing through Oxford in the summer of 1841, and I think I took him over some of the buildings of the university. He called again another summer on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me at different times several letters; he was always gentle, mild, unobtrusive, uncontroversial. He let me alone."

When Dr. Newman published his *Loss and Gain* he dedicated it to Dr. Russell in a most graceful manner.

Dr. Russell's great work—the monument of his life—is the Collegiate Church at Maynooth, which, although not yet finished, is in a fair way to be completed. He had been offered the mitre more than once, but he loved retirement and his books too well, and was allowed to decline the honor—not, however, without some trouble. Lord O'Hagan, in a long notice of Dr. Russell in the *Irish Ecclesiastical Record*, pays the following tribute to his deceased friend:

"He was an accomplished horseman, and had great enjoyment in his daily rides, which he continued, in full health and vigor, until, on the 16th of May, 1877, the fatal accident occurred which resulted in his death. He was thrown from his saddle in the street of Maynooth and suffered concussion of the brain. Although he lived for a considerable period, he never recovered from the shock or regained his former energy. He bore his long sufferings with constant cheerfulness and uncomplaining patience, and the great Master, whom he had served so well, took him to his reward on the 26th day of February, 1880.

"He was a gentleman in the truest and highest sense of that noble epithet; regardful of others, forgetful of himself; exhibiting on all occasions a stately but kindly courtesy, full of unselfish interest in the pursuits and aspirations of those around him, with a heart alive to every high emotion, and a hand

"Open as day to melting charity."

"If I may specify the attributes which seemed to me most to illustrate and adorn his character, I would say they were his truthfulness, his tolerance, and his consideration for all of whom he spoke or with whom he acted.

"He was utterly incapable of doubleness or indirectness in word or deed. No one could approach him, under any circumstances, without feeling the assurance that he spoke his thoughts with fearless freedom, and that he was entitled to absolute reliance. His pure spirit was never tainted by the semblance of deceit or subterfuge.

"And it is literally true to say that he was never heard to utter an uncharitable word of any one. He was always prompt to put the best construction on human conduct, and when he could not honestly approve his custom was to be silent, unless duty required him, in his official capacity, to rebuke or punish."



## TOMB OF COLUMBUS.

CHRISTOPHER COLUMBUS, the greatest navigator of any age and the discoverer of the New World, died in poverty and neglect, to the shame of an ungrateful prince, at Valladolid, in Spain, on May 20, 1506, after receiving the sacraments of the church. His remains were transported, in the year 1536, to San Domingo; and when the Spanish portion of the island was ceded to France (1795), they were trans-

ferred with imposing solemnity to the city of Havana, in whose cathedral they still repose. A fine monument was erected over them in the year 1822.

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## TIME,

IN SOME OF ITS VARIOUS ASPECTS, FROM THE CREATION TO  
THE END OF A.D. 1878.

FROM the creation, or Anno Mundi, to the birth of Christ, or Anno Domini, is, in accordance with ordinary computation, 4,004 years; from A.D. to the end of the year that has but just closed, 1,878 years. Therefore since the creation there have been—

Of years .....	5,882.
“ weeks .....	306,906, 1 day.
“ days .....	2,148,843, 2 hours.
“ hours .....	51,560,234, 37 minutes.
“ minutes .....	3,093,614,077, 54 seconds.
“ seconds .....	185,616,844,674.
One year contains . . . . .	365 days, 5 hours, 45 minutes, 57 seconds.
“ “ “ .....	8,765 hours.
“ “ “ .....	525,945 minutes.
“ “ “ .....	31,556,757 seconds.
One hour contains .....	3,600 seconds.
One day contains .....	86,400 “
One year contains .....	31,556,757 “
5,882 years contain .....	185,616,844,674 “

### A THOUGHT OF GOD IN THE IMMENSITY OF HIS WORKS.

Science, in so far as its investigations have already reached, proves to us that there are myriads of fixed stars, each believed to be a sun, and, like our own sun, the centre of a universe of its own, whose light, though travelling at the rate of 192,500 miles *per second* since the creation, has not yet reached our earth! Sirius, the “dog-star,” the most brilliant of the fixed stars within range of our vision, is computed to be no less than 209,000 times the distance of the sun from the earth; and Dr. Wollaston computes the *light* of Sirius to be equal to *fourteen* times that of the sun.

The distance of the sun from the earth is said to be 96,000,000 of miles; and if Sirius is 200,000 times as far his distance is nineteen trillions, two hundred billions of miles (19,200,000,000,000). Or if the sun's distance is but ninety-one and a half millions of miles, as a late computation has decided, then Sirius, being 200,000 times as far, is eighteen trillions, three hundred billions, making only the *slight* difference of 900,000,000,000 of miles. The difference really seems slight when the two sets of figures are contrasted, thus :  $\left\{ \begin{array}{l} 19,200,000,000,000 \\ 18,300,000,000,000 \end{array} \right\}$ , but which, nevertheless, would allow within a small fraction of *five miles for every second* of time since the creation, or very nearly five times as many miles as we can reckon *seconds* since Adam's creation and fall! As may be seen above, one year contains 31,556,757 seconds; and as light travels at the speed of 192,500 miles per second, the light of the nearest fixed star *beyond* our vision has travelled since the creation, and without yet reaching us, 35 quad., 731 tril., 242 bil., 599 mil., 745 thous. of miles. Here are only 17 consecutive figures—only reaching to the second figure in the sixth decimal order—yet the distance they represent is, to our limited capacity, simply *incomprehensible*. And *what* may be the inconceivable distances of the countless myriads *beyond*! What an almost annihilating vista does not this *single* little *rift* open out to us of the incomprehensible *greatness* of our God! And how is it possible that an astronomer can be a sceptic? Well indeed might the "Sweet Singer of Israel" exclaim some three thousand years ago :

"The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There are no speeches, nor languages where their voices are not heard. Their sound hath come forth into all the earth : and their words unto the ends of the world. He hath set his tabernacle in the sun ; and he, as a bridegroom coming out of his bride-chamber, hath rejoiced as a giant to run the way. His going out is from the end of heaven, and his circuit even to the end thereof : and there is no one that can hide himself from his heats."—Ps. xviii.

NOTE.—The vulgar computation of time from the creation of man is only taken as a supposition and not as having any certainty.

## THE FESTIVALS OF THE YEAR.

How much variety and poetic interest has gathered about the seasons and days of the year in the course of ages ! It might be curious to enquire how far our present associations with the seasons would have been modified if their origin had arisen in a southern latitude instead of as in fact, in a northern. Had the English-speaking Christian nations lived to the south of the line Christmas would have been the festival of flowers and sunlight, Easter would have been an autumn festival, and Corpus Christi and the Assumption would have fallen in winter. Our associations are of a very different kind—so different that it is only by an effort of fancy that we can imagine a change so radical. In our northern latitudes the new year returns with short days and long nights, and perhaps frost and snow. Ringing out the old year and ringing in the new would seem to lose half its impressiveness under the long midsummer twilight of our June. But, after all, it is a matter of habit ; and as regards the great events of our redemption, which give their chief interest to the seasons, as we commemorate the realities, their accessories are of comparatively little importance. Twelfth day is the first festival after the New Year calling for notice, falling twelve days after Christmas, on the Epiphany, or manifestation of the new-born Redeemer to the three kings of the East. Hence the children's custom of choosing a king and queen for that night to preside over their games and little festivities. Passing over several minor days of observance, we note Candlemas day, so called from the Light to lighten the Gentiles, which was then carried for the first time to his Temple, and is symbolized by the burning and shining lights borne that day in procession. The weather-wise have long attempted to predict the advent of a fair or a foul spring from the state of the weather on February 2 ; but their science is too empirical to be seriously deferred to. As to Valentine's day, its name is certainly derived from a holy Spanish bishop and martyr in the third century ; but its connection with the exchange of humorous verses and cards among young people, which are counted by scores of thousands, will probably never be made out.

Then comes the long series of Lent, Easter, and Whitsuntide (or Pentecost) solemnities. Shrove Tuesday marks the close of the carnival, or the farewell to material festivities, at the near approach of Lent. Ash Wednesday brings the ashes (of the previous year's Palm Sunday) to remind us that to return to kindred dust is a condition of our mortality. In some countries the Lenten mortification is relaxed on the fourth, or mid-Lent, Sunday, called also *Lætare Sunday*; called also in England *Mothering Sunday* from the Epistle of the day, which contains the words *Jerusalem Mater omnium*. In France they used to call it *Dominica Refectionis*. Palm Sunday bears, in its great commemorative rite, the explanation of its name. In Germany and in Ireland the fourth day of Holy Week is called *Spy Wednesday*, from the traitorous act of Judas, which made it infamous. Maunday (*Mandatum novum*) Thursday and Good (or God's) Friday need not detain us long, so familiarly do they enter into our life each spring. The Queen of England distributes annually by proxy to poor people, on the former day, alms enclosed in purple purses trimmed with white—a lingering relic of “ancient Christianity.” On Easter Eve it is a custom in Welsh country parishes to visit the graves of relatives. Easter, or Pasch, eggs are an old symbol of life which is latent under impassive forms; an example of something which, to all appearance inanimate, has in itself the hope of resurrection.

Many strange and joyous customs used to await the arrival of May-day. The May-pole was set up in every village, the May-queen was chosen to preside over the rejoicings, and mirth and flowers were the one thought of the young. A thickly-populated part of London—West End—bears to this day the name of Mayfair, though it is long since the May-pole stood on its green and the May-garlands fluttered in the wind. The flowers and the mirth have more lately passed from the open air, where they are nearly forgotten, and have taken new possession of Catholic churches in the universal consecration of the first month of flowers to the Mother of God, the Rose of mystic beauty, the Flower that makes glad the city of her Son. The eve of St. John Baptist's day, near the summer solstice, used to be marked by rites of great antiquity,

consisting of bonfires and conviviality. St. Swithin is another authentic saint (Bishop of Winchester) whose name has become attached to a subject totally distinct from religious associations. His day, which occurs in July, is closely watched by the weather-prophets, who say that according as it is wet or dry, so will be the weather for the following six weeks. St. Médard, in June, has a similar connection with the weather in France.

St. Michael's day, or Michaelmas, has long been a high day with city corporations and public bodies on which to elect their chief magistrates. It is greatly honored in England even now, being one of four quarter-days with Christmas, Lady day (March 25), and midsummer. The archangel was the tutelar spirit of many of our northern storm-beaten coasts; two insular rocks, one on the Cornish coast, the other in the French bay of Avranches, were named Mount St. Michael. About the Eve of All Saints and the Commemoration of All Souls a sacred mystery was felt to hang, which in the course of time, and as the true meaning of the season was lost together with its spirit, degenerated into awkward attempts to pry into futurity; hence the absurd ceremonies of All-Hallow Eve, or Hallow E'en, as it is called in Scotland. St. Martin's day, Nov. 11, is the beginning of what is known in France as St. Martin's summer, being about the same time and corresponding to our Indian summer. The practical importance of St. Nicholas's day (December 6), as a time of surprises for children in the way of presents, was never greater than at this moment. Germany, Belgium, and in late years England also, accept it as an occasion for delighting the young. Belgian boys and girls, up to six or seven years of age, firmly believe that the bishop arrives on horseback in the night while they sleep, and leaves the toys and gingerbread which they find at their doors in the morning. In this country this custom of making presents to children seems to have been transferred to Christmas, the last great festival of the year, the theme of so many Old-World carols, of a whole literature in verse and prose.

All the angels began to sing,  
Began to sing, began to sing,

All the angels began to sing  
A Chris-a-mass day in the morning.

The bells of heaven began to ring,  
Began to ring, began to ring,  
The bells of heaven began to ring  
A Chris-a-mass day in the morning.

—*Christmas Carol.*

## PLACARE CHRISTE SERVULIS.

*Translation.*

O CHRIST ! upon thy servants smile,  
For whom, before thy Father's face,  
Our Virgin-Advocate implores  
His mercy, at the throne of grace.

And you, O blessed hosts above,  
Of orders nine in due array,  
Save us from old, from present harm,  
And all to come oh ! beat away.\*

Before the Judge of strict account,  
Ye apostles and prophetic seers,  
Pray him free pardon to vouchsafe  
To our true, penitential tears.

Blood-tincted martyrs, and your crowns  
Who wear among the white-robed band,  
Blest confessors, oh ! call us home  
From exile in a foreign land.

And you, O holiest virgin choirs,  
And whom the desert for the sky  
Once reared, you eremites, may we  
Be exalted to your thrones on high.

To banish the perfidious race  
Far from thy faithful people deign,  
That so, in one united fold,  
One Shepherd over all may reign.

To God the Father glory give,  
Unto the Father's only Son,  
And to the Sacred Paraclete  
While ages of long ages run.

ESTE.

**AVE MARIS STELLA.***Literally Translated.*

THEE, Ocean's Star, we hail,  
 God's Mother ever-blest,  
 And Virgin evermore,  
 Glad gate of heavenly rest.

The *Ave* Gabriel spake  
 Thy privilege became,  
 Establish us in peace,  
 Reversing *Eva's* name.

Chains of the sinner loose,  
 Pour light upon the blind,  
 Ills from us beat away,  
 All good things for us find.

A Mother prove thyself ;  
 Our prayers accepted be  
 By Him who, for us born,  
 Chose to be born of thee.

Virgin without a peer,  
 Without a rival, meek,  
 Meekness and purity,  
 From sin absolved, we seek.

Our holy life assure,  
 Safe may our journey fare,  
 That, seeing Jesus, we  
 Thy eternal joy may share

To God the Father praise,  
 Glory to Christ the Son,  
 And to the Holy Ghost—  
 To Thee, be honor One.

ESTE.

MAY, 1880.

NOTE. The invitation on p. 170, *Catholic World*, May, 1880, is here accepted. Literal rendering, a first necessity in a good translation.

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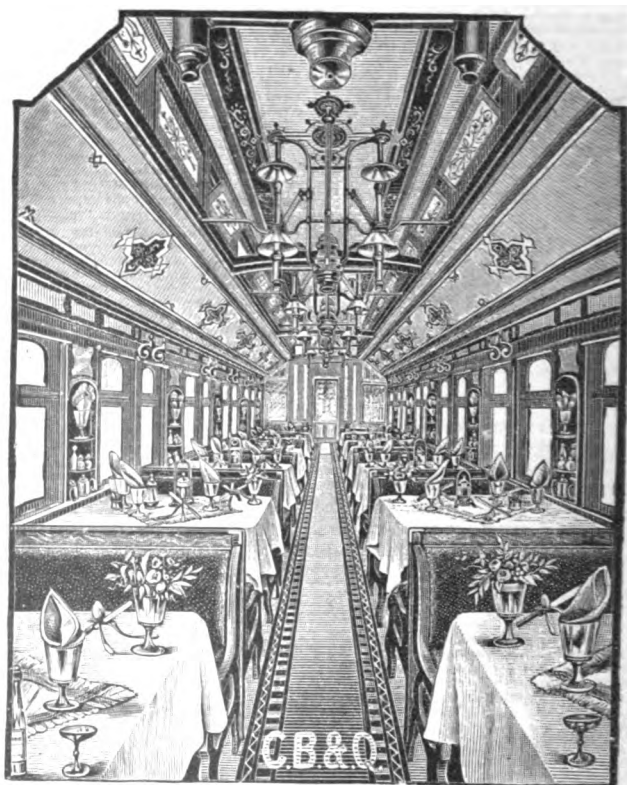
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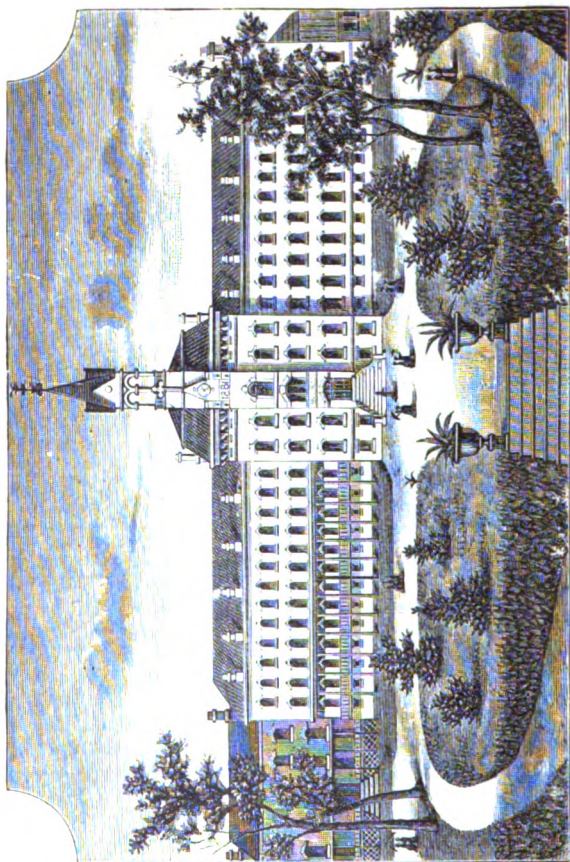
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**A** MERCHANT of New York City is insured in THE WASHINGTON LIFE INSURANCE Co. of New York, under policy No. 8, for \$5,000, and has paid in premiums, up to 1880, \$2,074; the amount to his credit of unused dividends is \$1,576 93. This gentleman has had the protection of his policy of \$5,000, and the additional dividends upon it, for 20 years. The value of this policy to-day, as a death claim, is 1,000 per cent. upon the net investment! The amount that would be paid under the policy is \$6,576 93.

Another fact: By the Non-forfeitable Dividend System of THE WASHINGTON this policy would be kept in force for years, even if the premiums should not be paid, and in case of death the policy and remaining dividends would be paid without deduction.

Still another: *The average cost of this policy, per annum, is \$4 97 for each \$1,000!*

Once more: The result of this policy as a claim—after 20 years—is better by over \$3,000 than a similar investment for the same time in a Savings-Bank, at 6 per cent. compound interest.

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